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CIVIL AND RELIGIOUS PERSECUTION IN NEW YORK.

The Government Surrenders its Judiciary, Law Officers, Sheriffs and Turnkeys into the bands of the Doctors of Medicine, to Compel the People to Sabmit to their Malpractice and Ex-tortion, under Pain of Fine and Imprison-

BY THOMAS R. HAZÁRD.

PART V.

It is now nearly forty years since that, while sitting in a merchant's office, in Pine street, New York, I accidentally heard it remarked that Dr. Brandreth had just been down town and purchased an invoice of seven thousand dollars worth of aloes just as it was about to be reshipped to Europe, because of its being of too excellent and high priced a quality to find purchasers among the druggists of the city. Impressed with the circumstance, I said that if this quack doctor compounded his pills with drugs too good in quality for the regular practitioners of medicine to use, I wanted to know more about them than I did! I accordingly purchased a box to experiment with, and have since bought and given away hundreds, and I may say thousands of the same, and thereby, as I believe, prolonging the lives of hundreds, besides relieving an incalculable amount of human suffering.

Nor do I hesitate to say, as I have often before said, that in case of absence from my family for a prolonged period, I would rather leave with them a few boxes of the world-wide famed, genuine Brandreth pills for their protection from sickness and death than that they should be deprived of these, and have instead unlimited access, gratis, to every regular bred physician and drug shop in the land. And yet this is a quack medicine, that every upstart, conceited tyro of the profession affects to treat with contempt, and is striving by force of legal enactment to pro-hibit American fathers and mothers from administering to their own children under pain of fine and imprisonment!

Some years ago I heard a physician in very large practice tell a patient that Brandreth's pills were a quack medicine, made mostly (or entirely) of brown bread. This remark was entirely) of brown bread. This remark was probably forgotten when at a subsequent time I heard the same doctor state that a cousin of his sion. who lived in Philadelphia made thousands of the aforesaid named harmless material. The deaths this lovely cousin of the doctor must have caused through thus feloniously insinuating the use of an innocent little ball of bread upon con-fiding patients for the life-restoring, genuine article, would probably be paralleled by the number of lives he might have saved had he successfully paimed his bread pills upon the regular faculty, as a substitute for the usual poisonous compounds with which they drug to death countless victims, who but for their malpractice would have been restored to health by the simple restorative healing power inherent in Nature, unassisted by any xtraneous aid whatever. Indeed, so far as my experience and observa-

tion enables me to judge, I have become pretty well satisfied that in estimating the value of the services rendered to mankind by the three pro-fessions, that, all other things being equal, where Doctors of Law do least preponderate there is the most harmony, where Doctors of Medicine are fewest there is the most health, and where Doctors of Divinity least prevail there is the most true religion, provided it be estimated by the di-vine rule of "doing unto others as we would be

done by."
"Brandreth pills" are an article that are large that the United States, but I be ly used, not only in the United States, but I be-lieve on every continent in the world, and no one can estimate the protracted cases of sickness and deaths that occur in consequence of the vast deaths that occur in consequence of the vast amount of counterfeit, as well as old, stale and worn out pills of the genuine stamp, that are palmed on the public annually. The stale pills may be readily detected from the large quantity of dust in the boxes, but the counterfeit are frequently made to resemble the genuine so exactly in appearance, including the printed wrapper and stereotyped box, that none but an expert can detect the difference unless it be by actual experience of their effects.

rience of their effects. Some few years ago I happened to be in an herbalist's shop in Newport, R. I., kept by Ephraim Irish, when a customer called for a box of Brandreth pills. After he had been served and had retired, I remarked that Brandreth's pills were worth more as a curative than all the medi-cines in the world beside! Said Ephraim, "They are a good pill." I immediately rejoined that I knew by his remark that he did not sell the genuine Brandreth pill, for no one acquainted with them could use so tame an expression in speaking of their virtues. On his producing a box, I could detect no difference, either in its external or internal appearance, from the genuine; but or learning that he bought the pills from second hands, at my suggestion a sample was sent to Brandreth & Co., corner of Broadway and Canal street, New York, for inspection. By due course of post, word was received that the pills were counterfeit. On my recommendation, Ephraim now enclosed three dollars to Brandreth & Co. and received in return the usual amount of pills

by express. Up to this time he had sold but very few indeed of the article, but the demand for them soon increased five, ten, twenty, fifty and more than one hundred-fold, so that Ephraim's sales now probably average more per day than they did per year when he vended the spurious article. Instead of dismissing the subject with the remark that "Brandreth's pills are a good pill," Ephraim now never tires of expatiating on their merits, and says that throughout the whole country where HIS pills are used the doctor's buggy is seldom seen, they having seemingly put an end to the fall fevers and other kindred maladies that used, under their medical practice, to prove so disastrous to health and life,

disastrous to neath and life.

Some few years ago I chanced to fall into conversation with a Mr. G., of Newport, whom I had before passed on several occasions in the street, and noticed that he was much emaciated, and walked with a feeble, unsteady gait. In answer to my inquiries, he told me that he had long been unable to attend to any business, and could get no relief through medical treatment. I askd him if he had eyer tried Brandreth's pills? He answered that he had not, and that he did not like them, he having at one time kept them for sale himself. I told him that I did not be-lieve he had ever sold Brandreth's pills at all, for it was impossible that he should not have liked them if he had done so. As I expected, he told me in reply to my inquiries that he had his pills from a wholesale dealer in Providence. I have observed that such is the illogical character of most men's reasoning faculties, that when once they have been deceived with a counterfeit article, the genuine is made to share in the disarbier, the genutine is made to share in the dis-gust it creates in their minds toward everything bearing the same name. For this reason I did not waste many words on Mr. G., further than to recommend to him a trial of the "genuine

Some weeks after, whilst driving into town, I passed Mr. G., walking erect, and with a firm, elastic step. On my asking him for an explana-tion of the remarkable change in his appearance, he told me with great geniality and enthusiasm manner and speech, that the words I had spoken to him on a former occasion had so im pressed him that he immediently went to "Eph-raim's" and got a box of his Brandreth's pills, the whole of which he took in doses, without their producing much, if any, apparent good ef-fect. "My wife (said he) then advised me to try them no further; but I said that Mr. Hazard told me that they would help me if anything could, and I meant to give them a fair trial." He then went on to say that by the time lie had taken the half of the second box-the seat and cause of his prolonged chronic malady was reached and removed in one copious discharge through the bowels of the most feculent matter conceivable. "And, continued he, "I am now as straight as a mack

Again, to guard unwary persons from being deceived by unprincipled and fraudulent dealers, I will say further, that I not long since happened into Irish's shop when a man was present who complained that Brandreth's pills were not uniform in their effect, the last box he had purchased having proved of little worth. I told him that I was not aware of any difference in the him that I was not aware of any difference in the genuine pill, unless its virtues had been impaired by age, or that the reputed article was counterfelt. The man assured my that he become the ie man assured me that he knew fective article must be fresh and genuine, for he had bought it in the shop where we then were. I noticed that Ephraim, who is generally genial and loquacious, was very taciturn on this occasion, and answered my queries mostly in monosylla-bles. On the other's leaving the shop I asked for an explanation. "I'll tell you, Mr. Hazard," replied the culprit, "that box of bad pilis was one of a dozen that was returned to me I lent to Mr. —— down street.'' Upon Mr. Irish's promising never to sell a single box of Brandreth's pills again that he did not receive straight from headquarters, I promised not to expose him near home for the crime against human health and life he had been accessory to on that occa

who lived in Philadelphia made thousands of boxes of counterfeit Brandreth's pills for sale of of chronic cases of disease which it has taken repeated doses of the pills to cure, besides nu-merous instances of aged and debilitated persons, wherein an occasional dose of one or two have undoubtedly prolonged life, notably in the case of a most highly respected medical prac-titioner, who died not long since in Newport at a great age, and who assured me more than once that he attributed his unusual health at his advanced age to the occasional use, in small doses, of Brandreth's pills, a medicine that he assured me he recommended in the highest terms on every suitable occasion that presented itself. And yet this same man in earlier life was so steeped in the perverse prejudices incident to a medical ed-ucation that he once told me, in the heat of con-troversy, that he would not give a patient of his a dose of Brandreth's pills, even though he was sure they would effect a cure whilst nothing else would!

As regards acute diseases, such as bilious and congestive fevers generally, bilious colic, dysentery, pleurisy, &c., I could narrate scores of instances wherein cures have been effected by the use of Brandreth's pills, accompanied by a sweat, in so marvelously short time that with ignorant people they might be deemed miraculous. Let one or two instances of these suffice:

Some years ago I was called upon by a friend to go and see a neighbor of his who was then prostrated with an attack of fever on the brain. It was dark and rainy at the time, and the way was devious, muddy and intricate, through i thick wood and swamp. I nevertheless went, equipped as usual with Dr. Brandreth in a side pocket. I found the man in bed, his face inflamed, and as red as mahogany, whilst like the wandering Falstaff in his last moments, he "bab-bled about green fields," &c. The sufferer was in the prime of life, possessing the constitution of two or three ordinary men, and as I looked upon him I absolutely laughed in his face, for I saw at a glance that he was just the subject that a Dr. Sangrado would have dispatched by a thrust of his lancet, or a Dr. Morphina with a dose of opium, just as certainly as if the one had drawn a butcher's knife across his throat, or the other dealt him an ox felling blow with the head of an axe, all which went to prove to my mind that there was sufficient vitality and power in the man's constitution, with a little stimulus applied in the same direction nature was striving, to expel the morbid humors that had congested in the overcharged blood vessels of the brain, at one operation. The result proved that my merriment was not so absurd as some might think, for by the mere application of a powerful sweat, given after a fashion that appears elsewhere in these pages, and five or six of Brandreth's pills, the pa-tient was so restored to his accustomed robust health that he was out on the afternoon of the following day attending to his farming pursuits as usual.

My attention was once called to the case of a

man verging on the chronic, wherein the foul humors in his blood had, for lack of other means of escape, concentrated, as is usual with fever-sores, (which are nearly always caused by malpractice,) on his foot, from which there was a constant discharge of foul matter. He had, as I was told, been under medical treatment for some three weeks, and lay groaning with constantly increasing pain in his foot for a large portion of the time. His doctor seemed to rely mostly or the time. His doctor seemed to rely mostly or exclusively on applications applied to the sore, which, though they might mollify and relieve the effects or symptoms of the complaint, could really no more reach its cause than the casting of the contents of an apothecary's shop into the mouth of the Nile could effect its waters for evil or good at their unknown source in the interior of Africa. It not being convenient to attend myself, I sent my usual prescription of Brandreth and the sweat by a trusty hand, who saw it faithfully adminis-tered, and as incredible as it may seem, I heard of the patient being a mile away from home on of the parient being a mine away from nome on the next afternoon, chopping in the woods. The cause of his malady being removed, the effects were also simultaneously relieved, and the foot, though badly scarified, was no longer painful,

and soon entirely healed.

For many years a priest and doctor-ridden family connection of mine (though, as it may be guessed, not bearing my surname) was prostrated periodically, every recurring fall, for several weeks, with the stereotyped fever that used, more than now, to be at that particular season so prevalent and profitable to the faculty. Although seemingly as fast anchored as Gibraltar in his faith in the doctors of every learned degree, his "poverty rather than his will "doceed my friend at length to try Brandreth and the sweat at each annual returning bilious attack, which his doctor had been wont, after the manner of the faculty to nurse into a confirmed fever, although unlik many of the more needy or avaricious members of profession in this respect, he had always considerately abstained from reducing (through drugging and starving) the strength of his patient to the typhoid point of debility, and thereby en-dangering his life. Hitherto besides his confine-ment to the bed and house for a month or so, my friend had been annually amerced some fitty dollars damages by his doctor for the trouble and expense for opiates and other medicines he had been subjected to in nursing his symptoms into a real case of sickness, and keeping him in the proper condition for blegding at the pocket, until his bank account was sufficiently repleted, after which proper conditions are supplied to the condition of the conditio which nature was left free to restore the sick man's health without the doctor further medical prescriptions. But now under the change of treatment from that of the regular to the quack methods of cure, my friend was forced to admit, however unwillingly, that he was annually spared not only the period of his usual confine ment, but all his doctor's yearly bill of fifty or more dollars, save about two cents' worth of Brandreth's pills and the half of a lemon, which,

with a spoonful of sugar, cost about as much more, say four cents in all. This is not fiction, but sober fact, for uniformly for many years after, and until his death from other cause, the same result followed, and twenty-four hours of quack treatment sufficed to restore the doctor's patient of from twenty to thirty days' confinement to his usual health.

That there are many physicians in the old

ating the ills of mankind there can be no doubt but then they are those whom good common sense, observation and experience, has taught to set aside in a great measure the rules of practice that are laid down in their medical scriptures. But fter allowing for all the good done by these, think the overbalancing suffering and evil that is inflicted on their patients by the thousands of tyros and dotards in practice will reduce the general average of good done by the profession in the aggregate to less than aught, though it be not quite so bad as the following anecdote has been used to illustrate :

A gifted clairvoyant, or "scer," was requested by an invalid gentleman to bring before his inrnal vision the spirit forms of all the physicians of mature age in a foreign city he was about to visit for medical advice, together with the spirits of those who had immaturely died whilst under their individual professional treatment, that he might be able to select advisedly from the number. As a long line of physicians, more or less eminent in their profession, were described by the seer as passing before his vision, each attended by clouds of souls they had respectively dismissed prematurely from their mortal bodies, a generable looking doctor was presented attended by two little spirits only. Overjoyed at the an-nouncement, the invalid at once proceeded to the city and called on the doctor in question, whom he reverently addressed as the greatest and most renowned physician on earth! The old man stared in amazement at the stranger until the unwonted expressions of admiration of his world, wide fame as a most skillful physician were a second time repeated, when he exclaimed: "Why certainly, sir, there must be some mistake, for I never had but two patients in all my life!"

[Continued in next issue.]

For the Banner of Light. TRANSITION. BY J. O. BARRETT.

Ever our hope is for the morrow, Out from the present duty, Up from the roots of earthly sorrow Into the sweets of beauty:

Ever our love is the work of trial, Out from the heart that 's riven, Up from the life of self-denial Into the pure of heaven.

The woman question is no American question, no national question; it is a question for the whole world, and the best men of every country and of every age have held one view upon it while the worst men have naturally held the other view. It is not a question of mere taxation; it is a question of thorough humanity; a question not of mere geographical limitation, not of America, not of England, not of France, not of Italy, not of England, not of France, not of Italy, not of Spain; but were it a question in any of these countries, in each a woman's record would stand out to show you that woman can do and has done woman's work of making man truer and purer, and there is no age of the world however confined the page of its history, that you cannot find some woman who has shone out through the darkness of night to show you that through the darkness of fight to show you that, though such stars were obscured by foolish societarian regulations, she could still shine; and whenever woman suffrage is debated my voice is at their service, and this in no sense of doing favor, but because the grander woman is made, the purer man will be.—Charles Bradlaugh. A Splendid New Serial.

DAISY DOANE:

AFTER DARKNESS. SUNSHINE

Written Expressly for the Banner of Light,

BY MRS. A. E. PORTER,

Author of "Dorn Moore;" "Country Neighbors; or, The Two Orphuus;" "Rocky Nook A Talo for the Times;" "Beethn Lee;" "My Husband's Necret; "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest;" "The Lights and Shadows of One Woman's Life," etc., etc., etc.

God is the master of the scenes; we must not choose which part we shall act; it concerns us only to bo careful that we do it well, always saying, " If this please God, let it be as it is." - Jenemy Taylon.

CHAPTER XI.

Dalay's First Trouble - Uncle Joe's Death. Clive Duncan's mother, Bertha Burleigh, descended from an old English family who traced their ancestral line back to some scion of royal blood. There is, or was, in one of the northern counties, not many years since, an old dilapidated eastle that bore their name, but, no one of the family had the means to repair it." Bertha's mother inherited all the pride of her race, but none of their wealth. She felt the bitterness of poverty in childhood, which may serve as her excuse for marrying for money. She received the reward which comes from such marriages—a few years of gilded misery and a long life of suffering. She was endowed with great beauty and an ungovernable temper; the first faded in a few years, the latter increased under the indifference of her husband, and became mania under his neglect. So violent were her paroxysms of rage that it was deemed necessary to confine her. A room in this old castle was her prison, and here her only child, Bertha, was born. The father never cared to see the child. He lived in a foreign country, and while providing ample means for her support, appeared otherwise indifferent about her. Mr. Parsons, the father of Alice, Mr. Dogne's wife, who was a relative of the Burleighs, took compassion on the worse than orphaned child, and for a while kept her in his family. But she soon developed such

England. Here the little girl grew up into a rarely beautiful woman-so beautiful that travelers passing by her home would stop to admire. She had the same large, dark eyes, which we have described in her son, lips full and red, a smooth, almost olive complexion, a form light and graceful, with a step quick and agile as that of a fawn. Few knew of her inherited mania. The woman was faithful, but the patience of human nature is limited, and there were times when confinement was necessary; when the poor nurse, driven almost to extremity, found it difficult to abstain from severe coercion.

a violent temper, and was so ungovernable in

She had teachers who would succeed well with her for a few weeks, but who could not be induced to retain her long under their care. One of her fits of anger was enough to make them say that no money could hire them to teach her. She was a quick, apt scholar, learning music as if by intuition, and singing as naturally as a bird breaks out into song. In her sane moments she was affectionate, expressing great attachment to her nurse, and the few friends who knew her.

At such times so charming was she that the good woman said "it paid for all she endured from her." No one could resist her then. She carried your heart captive with her sweetness and her beauty, threw such a spell over you that you felt that for love of her you could do and dare much. It seemed impossible that this soft, gentle being, all grace and sweetness, might the next day turn and rend you, with flashing eyes, sharp teeth, and swift hands, that would pluck the eyes from your head unless you defended yourself.

When she was about fifteen years of age her mother died. She was taken to the funeral, and as she stood looking on the dead woman, on whose face traces of her great beauty still lingered, tears fell, the first that had been seen to fall from her eyes. For a long time afterward she was gentle and easily controlled. The physician who had attended her from infancy, advised a voyage and a change of life. This advice led to her visit to Oldbury, where Mr. Parsons had removed. Our readers have learned how much her beauty fascinated al' who saw her there. She was not contented to remain; the climate did not agree with her, her malady increased, and she was taken back to her old home. Her beauty attracted a young man, a stranger in the place, who had stopped for the Sabbath, and saw her at the village church. He obtained an introduction, learned her history, but so strong was the charm which she threw around him that nothing could induce young Duncan to forego the hope of marriage with her.

When her father was consulted he returned for answer, "If the young man marries her I will give him one half of my fortune!" Duncan was heir himself to a large estate. Mr. Parsons, who was an upright, thoughtful man, made inquiry into Duncan's antecedents, and learned to his sorrow that madness, was hereditary also in that family.

He exerted himself to break the intended marriage by urging young Duncan to give it up, frankly stating his reasons, the wretchedness which It would bring to both parties, and the certain misery which would be entailed upon his offspring. He might as well have reasoned with the flowers in the garden, the wind that swayed them, or the bees that sucked their sweetness, They were married. One year of wedded happle ness followed, so great that the husband said, "this will pay for years of suffering." Alas! he knew not what he said. The tendency of his own family was to melancholy. This begun to manifest itself after he had witnessed two or three of Bertha's "attacks of temper," as they were called. She had no more control of them than an insane person over his smalady. The husband learned now that his happiness only made his / sorrow greater. Just before the birth of his son. Bertha became so ungovernable that confinement was necessary. The boy was taken and carefully reared by his father, who thought to find much happiness in him, but the taint of blood could not be overcome. Mr. Dunean's health failed him when his son was about fifteen years of age, and though aware of his predisposition, he gave up all business cares, and sought health in ease and travel. It proved in vain. He died by his own hands in a fit of melancholy.

Such is the sad story of Clive Dunean's family. To do Mr. Doane justice, he had been kind to: Clive from sincere sorrow for his loneliness and affliction. His mother was living in an asylum, a hopeless maniac. He had stipulated with a her frequent fits of anger, that he dared not expose his own daughter to the influence of such passion. He therefore sought out a woman he faithful old boatman, Perkins, to accompany could trust, and placed the child with her. Her | Clive and Daisy in their excursions on the river, home was in a retired village in the north of not from any fear of an attachment between the was difficult to navigate, having some shoals and deep inlets, and Clive not as familiar with it as Jim Wood had been. . .

To tell the truth, there lay deep down in Mr. Doane's heart a conviction that Daisy and Jim were born for each other. He had witnessed their childish friendship with much picasure, and hoped that at a suitable age they would marry, and fulfill the wishes of Jim's father and himself. He thought himself wise, as he no doubt was, never to hint this wish to any one; it lay as a hope in his heart that Jim would prove worthy to take care of Daisy when he should pass away. The failure of this plan was scarcely thought of now, so great was the dread with which he viewed the love between Clive and Daisy, It was no common feeling that swayed him that night when he prayed for help. It was a horror of the future before Daisy, which overshadowed his soul and made a great darkness round him. 'I could die to save her,'' he said.

The next morning her voice did not waken him as usual. No song came from her chamber, no music from the plano below stairs. The stiffness of death seemed in the house; not a sound was heard till the breakfast bell rung. He went down, but found no Daisy awaiting him. It was the first time such a thing had happened in that house since she came to him. He was alarmed. and went to her room. She lay on the bed in the same dress which she had worn the evening before. She was asleep, but traces of tears were on her cheeks and dark hollows about her eyes. Clive's letter was in her hand. She had evidently wept till tired nature was exhausted, then thrownherself down and fallen into this deep slumber. Mr. Doane's heart was deeply touched. Ho

laid a covering gently over her, closed the shutters noiselessly and left her there, longing as he turned away to clasp her in his arms and kiss the tear-wet face, but he feared to disturb her sleep. There was in this man, with all his gentleness and almost feminine delicacy, a reserved strength of which few were aware. Since the hour when his heart had been calmed by prayer, a stern purpose took possession of his mind. Nothing now could divert him from it. He would see Clive and forbid all further intercourse with his family... If calm reasoning did not prevail, he should try his power as Daisy's guardian. There was a last extremity beyond this to which ho hoped he might not be driven-a corps de reserve, which he would call out when all else failed. Daisy should not marry Clive Duncan! Many a father has made a similar resolve and failed. Mr. Doane trembled when he recalled the firm, setlips of Daisy. He had always known that if there was a conflict between them, he should meet'a will like a rock of adamant to oppose his own. Calm and resolute he ate his breakfast, then, after ordering Betty to get a fresh, warm breakfast for Dalsy when she should come down, he left the house, telling Betty he should not re-

turn till evening. In five minutes from that time he was on his

Duncan was long and painful. It was sad to recall to the son the misfortunes of his house, the terrible fate which must hang over his race. Clive heard him with hand tightly elenched and eyes that now and then shot fire. The man entreated the boy, he humbled himself before him, praying-him for his own sake to beware and for Daïsy's sake. Out of Clive's love for Daisy he wove his argument; if this love was pure and strong, it would shrink from allying her to the sorrow that must surely await her in those she loved as husband or child. The passion of youth is strong and love is powerful. The young man thought of Daisy, the sweet, winsome face, and the warm heart which he believed had power to ward off evil from him. Without her, life looked long and desolate; with her, bright and Joyons. If Daisy chose to give him up, he must submit to his rate, but never would he renounce her love voluntarily. It was what no man had a right to

ask.
Sad, but not despairing, Mr. Doane turned away. His resolution was taken; but he would defer action till be saw Daisy again. While in the city he met a friend, just returned from Calcutta, who had news toxcommunicate from his: brother. It was unfavorable. Sam was strug-gling with great difficulties. Trade was pros-trate, with little hope at present of its revival The family were suffering from the effects of the climate, but were unwilling to return to the States tell they had exhausted every means of repairing their losses

Weary and depressed, Mr. Doane returned He intended to give Datsy the whole history of Cive's family, to show her the danger in her path, boping much from her native good sense. She had promised to reneam with ldm till his death; the evil day would thus, be, deferred, and in the meantime God's good help might come.

As he was stepping out of the catrage, on his arrival home, Mr. Wood approached him. "Why Joe!" said he, "how much you look like your father! When I saw you aminute ago, with your back to may I thought it was the 'Squire himself, it getting, for the moment, he was not in the You have grown very much like him

within the last five years."

"Yes, I see it myself," said Mr. Doane. weigh now about the same as he did at my age."
You are becoming portly, my good tellow," said Mr. Wood, "You were a slim fellow till you turned forty:"

"It is not ease and high fiving, Wood. I never worked harder in my life than I have the past

year."
"I believe you. By the way, did you hear anything of the Eagle? We expect her every hour. I shall go to Boston'in the morning to meet Jim."
"I am glad, to hear of it," said Mr. Doane; "I believe and to see Jim's pleasant face round shall be glad to see Jim's pleasant face round

The two ger, tiemen parted, and Mr. Doane entered the house. Daisy was sitting, or father reclining, on the lounge in the dining-room. She did not rise to meet him, nor was there a smile on her face, but neither was there anger. No, poor Daisy! Her father had spoken sternly to her for the first time in her life, "Go, leave me; I would be alone," The tone and words had well-nigh broken her heart. She was afraid of him now, for she was sure she should die if he spoke again to her in that way. Her heart was arning to run to him, but fear kept her back, The man, too, was hungry for her voice and

smile and kiss.

"Are you fill, Daisy?" he said, going toward her, and laying his hand upon her head. His Sta backed up and met his touch thrilled her. She looked up and met his eyes - kind eyes they were, full of tenderness and love: But oh! how tired and ill he looked! had seen him look thus but a few times in her life. Springing up, she threw her arms round his neck and drew him down to the sofa.

Uncle Joe, you are very tired "Yes, darling," he said, as he held her closely

She kissed him again and again, weeping as she did so. Tea was brought, and she poured it out for him. He took it, and telt stronger. Then they are supper. Mr. Doane had been so ab-sorbed during the day that he had forgotten to Now nature demanded food, and be ate freely. After supper the two went to the library. By tacit, unspoken "consent, every affusion to the contest of the day before was ignored."

They fived over again in two bours the child hood of Daisy. She lay in his arms, her fread resting upon his bosom, while he toyed with her curls, and told her how much she looked like her mother at that age. Daisy could n't talk much. She was happy to rest her aching head and look up into his kind face.

Once he folded her to his heart and said, "Daj-

on, my darling, for your love and care. It was too much for an old man to expect."

The child could not speak for the tears which

prevented. In after years she often thought of words, and thanked God for this evening. Dalsy was so happy in his kindness, that after having Rissed him good night once, she turned back and Rissed him again, saying, "Oh, Unele Uncle Joe! I should die if you stopped loving me!"
"I couldn't do that, darling, if I should try,"

--he replied, and thus they parted for the night. The next morning Daisy listened for the sound of Mr. Doane's step in his room for an hour af ter his time for rising. "He was tired hist night," she said to herself, "and I will not waken him." She stepped lightly about the house, and begged Betty to be quiet and keep the doors shut, that he might rest. The tall clock in the hall struck eight, one hour after breakfast time.

"The steak is n't fit to eat," said Betty, " and

Mr. Doane won't touch the baked potatoes now they're so wrinkled; and as for the coffee, I must make new it he does n't come to breakfast He is very particular about his coffee, Miss Daisy, Suppose, darlin', you jest play the planer a min-ute. Strike up the watchman's song, 'Nine o'clock, and a cloudy mornin'.'''

Daisy did so, her voice ringing out full and clear. She had slept well, and now after the estrangement of yesterday her heart rebounded, longing to hear her guardian's voice again and see his face, to make sure that last evening was

not a beautiful dream. No answer was returned. No cheery voice No answer was returned. No cheery voice echoed her song. Silence reigned throughout the house. Betty seated herself in her armehair, with her pan of apples to pare and cut. Daisy went up stairs to listen a moment at Mr. Doane's door. When she came down, Betty asked:

"Well, Honey, is your Uncle Joe stirrin' yet?"

"I don't hear a sound, Betty. He must have been very tired tast night. Theyer knew him to lie so late."

iot a bit like him, Miss Daisy. I might as well be makin' fresh coffee. Maybe you better knock at his door. I am sure he will like to

Daisy ran up to do so, while Betty measured out her fresh coffee, and was pouring the water upon it, when a thought flashed into her mind that caused her to drop the coffee-pot upon the floor and fall back into her chair, as she exclaim "You foolish ole soul you, Betty Pringle, ! Don't think such a thing!"

She sat a moment, listening for the sound of Daisy was at Mr. Donne's door. "Uncle Joe Uncle Joe! Are you sick this morning!

No answer—only a great silence in the house, unbroken save by the ticking of the cleek.

Daisy could endure it no longer. She opened the door. Her guardian lay there asleep, one hand under his head, and his face tranquil as that of a child at rest. Daisy thought to kiss him awake, and bent down to do so, but the in-stant her lips touched his check she start d back in terror, but her eyes, dilated with fear, could not withdraw their gaze from the sleeper. He lay there in a calm stillness, from which

her kiss had failed to rouse him. His eyes were closed, the lips moved not, nor, though she held her own breath to listen, could she hear his. stood as if stricken dumb—a great herror held her there—riveted to the spot, turned to stone as it were, even to the eyes, which were fixed upon the face which never before had failed to respond to her smile or kiss. The blood forsook her face, which was white as that on which she looked. Betty had listened for Daisy's step, and now the

way to Cambridge. The interview with Clive great stillness of the house made her heart die within her, and recalled the morning, long years before, when such a silence settled down upon that house one winter's day. She was a girl that noise one winters tay. She was a gift-then, but she never recalled that morning with-out a shudder. She hesitated no longer, but walked up stairs to Mr. Doane's room. The door was wide open. Daisy did not move; she neither heard, saw, nor knew anything save the pale, cold face before her.

Betty took it all in at a glance. "Just as his father died," she said, laying her hand upon the pulse of the sleeper. "It is cold, Daisy, very cold, he must have died hours ago."

These words roused Dalsy frontager stupor.

Dead! Betty, dead! No, no! go for a doctor! go quick, Betty!"

The latter hesitated. She could not leave the

'Go quick, Betty! I am not afraid. How stured quick, herty: I am not arraid. How stipped I have been. Give me camphor, Betty, and get something to warm him; he is very cold."

"No use, darlin', no use. I know all about it.
The old 'Squire-died jest so. You have heard your mother tell of it. But if you don't mind bein' left, I will run for the doctor. It is best that he should gome."

that he should come."
"Go quick, Betty!" Once roused from the first great horror, Daisy bent again and laid her face to that of the sleep-er, and tried to kiss those lips to life, then took the cold hands in hers to warm them with her own. "Uncle Joe! Uncle Joe! speak once, only once. If I were dead I think I would answer you. It cannot be, it must not be! I cannot live without you! Oh, God! if this is death let me die too!" Again she laid her face to his, and thus the doctor found her.

'My poor child," said the doctor, as he drew her gently away, and laid his band on the head of the sleeper, "it is death; I can do nothing for bim: I have feared this for some time, and I think Mr. Doane himself was forewarned, but we all hoped that he might stay with us for years

At these words Dalse's strength gave way. She toffered, and would have fallen to the floor, had not the doctor caught her in his arms. He bore her to her own room, which adjoined this, and laid her upon the bed.

She was there when Miss Patsy came. Dear, blessed Miss Patsy! I wish there were more like her in this world, with her quiet step, prompt, but gentle way; saying little, but seeing every-thing. She neither caressed nor pitted, nor did she preach submission, or try to console. There are moments in our lives when pity is an insult, attempts at consolation torture, words thunder-bolts, the presence of a friend a burden. Miss Parsy came in to Daisy's room, drew down the blinds, with a few touches made the room orderly, threw a blanket over Daisy's feet, for the child shivered with cold, though it was a mild morning, bent, down and kissed her as she said, "I am here, my darling, and if there is anything which you can do I will call you. Lie still awhile and rest, for you will need all your strength."

Daisy returned, the pressure of the hand, and said in words broken by sobs: "Miss Patsy, may I see him all alone, soon-

to-day, all alone my darling; I will find a way for you. Lie still till I come again.

They made him ready for the grave, and laid him on the couch in his own room. There he lay, dressed as he was the day before, when Dasy kissed him good-night. Miss Patsy led her in ward evening and left her alone with her dead. Until this time she had not shed a tear. Now she knelt down and laid her head beside him. Mingled with her sorrow was the deepest re-She took from her bosom the letter which had caused the only trouble of her life, and tore it in pieces.
"See me, Uncle Joe; I promise. God helping

me, I will keep it! Forgive me for causing you one moment's pain."

Do the dead hear with that finer, more subtle

sense which we hope is given them? Do they hear (not the words of the lips) but the language of the soul? Did Uncle Joe know that by dying he had saved his darling? It would seem so, for as Daisy looked she saw a smile on his face, a look so placid that her heart was comforted, and then tears cause. They were good for her, and Miss Patsy guarded the room that the child might

stay there and weep freely.
Oh, Daisy! Daisy! you learned now what Aunt
Margie had tried in vain to teach you, and what
Uncle Joe had prayed that you might learn-but how little he thought it was through sorrow like this you were to learn it - that the soul must have an anchor in God, or it will be ship-wrecked in the storms of life. Dalsy prayed now for Uncle Joe's faith.

[Continued.]

A NORTHERN MYT BY MARY PRINCE STORY.

The myth our Norse forefathers loved

Each passing year recalls; How, pressed by hosts from Arctic realms, Whose grisly, front appals; Blinded by mist, and sleet, and snow, Benumbed by chilling breath, The dauntless sun-god fights to win

The land from icy death. We sadly note his waning strength In drear November days, And through December's snow-yeil dim,

His fading aspect trace. At last the tide of battle turns; Though with reluctant feet, And parting sallies, keenly felt, The hosts of cold retreat.

We may outgrow the ancient faith, Disdain its rites, but yet We know the joy they felt of old, When fires of Yule were lit.

Thenceforth the ever-gladdening year Advances to its prime, And from its lengthening days we draw Faint hints of summer time.

Oh yearly waged and yearly won Battle for warmth and life! More dear our radiant summer seems,

Gained by such bitter strife, Than endless years of tropic bloom Whose gorgeous sameness tires, In lands that know not winter's cold, Nor cheer of home hearth-fires.

Perchance our rugged clime may teach Some wholesome lessons too; Of dauntless will, that, baffled oft,

Can still its strife renew: Stern strength to bear, without complaint,

Inevitable III, And gentler hope, whose saving warmth Tempers affliction's chill; And more than these, since these alone Such conquest may not win— Victorious love, whose rays shall quell

Essex, Mass. The London Spectator notes an extraordinary religious decadence in Protestant Germany, and fears that it may be succeeded by Spiritualism,

The blighting frosts of sin.

or something else as baneful. "This creed, in-deed," remarks the Spectator, "always seems to appeal to materialistic skeptics, who very soon evince an appetite for marvelous physical facts, with very little discretion in drawing correct in ferences from such as fascinate them the most rue, the German people are an educated people, but hardly more so than the Americans over whose mind Spiritualism, with all its strangest diablerie, has run like a prairie-fire. tator seems literally ignorant of the fact that the human intellect must sometime outgrow its creeds outworn .- Boston Sunday Herald.

A New York court has refused to punish an imitator of a trade-mark, because the original trade-mark purported to be placed on "pint and quart bottles," when in reality the pint lottles contained less than a pint, and the quart bot-ties less than a quart. Thus one cheat serves to punish Original Essay.

SPIRITUAL GIFTS. NUMBER NINE.

BANNER OF

Written specially for the Banner of Light, BY EMMA HARDINGE BRITTEN.

Dreams and Visions of the Night; or The Philosophy of Sleep.

Let not the reader turn aside from this subject as one already too familiar, hackneyed or unpractical to command attention; it has, in truth, been the familiar subject of speculation for over a thousand years, and whole libraries of essays have been written in the vain effort to elucidate a satisfactory philosophy from its welrd mystlcisms. It is not in the egotistical belief that the writer of these lines can succeed where so many learned and profound metaphysicians have failed, that we are about to swell the immense. mass of literature extant on this subject with yet another treatise; but now, as in countless other items of occultism, the great modern spiritual outpouring furnishes us with keys to unlock mysteries which have hitherto bailled the researches of the psychologist; in fact, psychological science assumes a wholly new groundunder the brilliant-light of the modern spiritual dispensation, and it is in this sense that we deem a paper on the great unsolved problem of all ages, the mystery of dreams, may not prove either unpractical or unacceptable, viewed from the standpoint suggested by the dictation of spirits. From the days of Cicero (that great classical authority on all psychological mysteries,) to our own time, the faith of humanity has been as contradictory as divided on the subject of dreams, and the amount of credit due to their revelations.

There is, perhaps, not one single human being who has not had some experience in these visions of the night, and scarcely one who, however skeptical on their value as authority, cannot remember at least once in a lifetime some dream of peculiar significance which caused him to modify his supercilious contempt of the whole subject by acknowleding that "there were certainly some curious coincidences in reference to dreams," or that "there might be, now and then, individuals who had dreams that meant something." In a word, the subject of dreams never has been, never can be dismissed without some concessions in favor of their authenticity as revelation-some such exceptions as are quite sufficient to prove the rule. Besides the difficulty wherewith philosophers are beset when they attempt to account for dreams without possessing a clue in psychological science, the writers on this subject have been too fond of repeating illustrative narratives, instead of commencing by classifying the different characteristics which these strange midnight panoramas present, or endeavoring to range them each under their appropriate physiological or psychological heads.

As narratives concerning dreams are, as Falstaff says, "as plentiful as blackberries," and where if the amateur in this line may chance to be at a loss, he has only to turn to the pages of the Bible or the classics, in either of which he will find records of dreams by the score, so we shall not enlarge on this branch of our subject, but proceed at once to classify some at least of these weird images, and present such a system of causation as our status of spiritual enlightenment affords us. Whilst it would be impossible to depict all the various forms in which visions of the night assail our slumbering pillows, we may call attention to five well-marked classes. which will include an immense variety of general experiences.

In the first, or class No. 1, we see a vast array of broken images heaped together without order or rationality, a sort of dismantled bazaar in fact, very conceivable object is heterogene ously piled up as if for final removal without one Tricle bearing the slightest relation to the other.

Some years ago the New York public were entertained by the exhibition of a singularly graphic print, entitled "The Bill-Sticker's Dream." The scene represented a slumbering functionary of the bill-sticking fraternity, with pot of paste in one nerveless hand, brush in another, and over his head a visionary wall, on which appeared, half revealed and half effaced, corner-ways, endeach other out of view, and all interwoven in inother, fragments of the various announcements which the walls of any great city might be supposed to display. "Funerals neatly done" were "Infallible liver pills," annual plenics, temperance lectures, Barnum's performing monkeys, and "the Rev. Booby and Sharkey's great revival meetings," political caucuses, prize fights, and popular hair dyes, Young Men's Christian Association meetings, the newest style in iron bedsteads, finest cognacs, through tickets to the arctic regions, and preaching by the Right Rev. Tom Bowling, of Bally-go-lightly, &c., &c., &c. -these, and a hundred other items of similarly mixed up "confusion worse confounded," formed the mass of placarding whose shadowy jumble was supposed to be flitting through the brain of the slumbering bill sticker. If there is one adult now on earth who has not at some period under the age of threescore years and ten, experienced such midnight lucubrations as those of the aforesaid bill-sticker, then is our knowledge of human nature and dream-life more limited than we now

Setting down our famous bill-sticker's dream as type No. 1, we proceed to notice type No. 2; and in this we find that whereas in No. 1 all the heterogeneous objects beheld were familiar to us-reproductions, in short, of scenes, persons and things which had already photographed their images somewhere on our brains-in No. 2 no such relation to our known experiences is discernible. There is the same variety, the same distortion, jumble, inconsistency, and piling up in lightning succession of "thick coming fancies," but now we dream of persons we have never seen, places, we have never visited, scenes and situations wholly impossible, and circumstances too ridiculous and improbable to endure

In the bill-sticking dream we might perchance be the sport of memory, but in this second act of midnight grammarie memory can have no part, we are in a new world, amongst a phantom race of whom we have no knowledge, and are ourselves as unknown as unknowing; in short, this class of dream is wholly unrelated to the dreamer, and we awaken wondering as much who we are as where we have been, or how we came to be there.

In class No. 3 we begin to enter upon a new or instinctive nerves remain with the body to dream classified as No. 2, but in this instance

field. Something like a silver line of intelligence pervades the vision, and we feel as if we were beginning to drift out of the ocean of vague materialistic fantasy toward the shores of intelligent guidance and direction. Class No. 3 represents a speciality which attaches to at least fourfifths of the human family, namely, the recurrence, at different periods, of one certain dream, or, as we may call it, a particular "figure of sleep," which accompanies us more or less throughout our lives, and generally indicates the approach of some event of a particularly good or evil character. For example: The writer of these pages is well acquainted with a lady who, at stated times during a long life, dreams of be ing in a church, and yet she declares her particular habits of thought never lead her to think of such a place, still less to enter one, unless invited to do so by the presence of a spiritual lecturer.

LIGHT.

There are some persons who declare they are constantly dreaming of cattle, ships, some particular kind of animal, a remarkable human figure, a special scene, place or situation-and yet they seem to bear no relation to their waking objects with which they are ordinarily familiar.

The writer (who ventures to regard herself as this class of imagery by citing her own experience: From early childhood to the present hour, she has been haunted by the recurrence of a certain style of dream compelling her to ascend or descend the most frightful and inaccessible precipices, make her way through openings too and rugged paths where the foothold is uncertain, and the way almost impassable. It is not the physical actuality cannot possibly be deemed a reflection of any scene of earthly experience; has recurred not once or twice, but on many hundreds of occasions during a brief lifetime.

As the writer has conversed with numbers of persons who have realized certain (so to speak) family dreams, and all treatises on this subject make mention of similar idiosynerasies, we may safely assume we are now beginning to cross the border-land between fantasy and meaning-retrespection and prophesy-pranks of memory and gleams of intelligence.

Class No. 4 includes all those well-known signs, tokens, warnings and indications, which constitute the staple literature of dream books, and which from time immemorial have been pronounced by the authorities on such subjects as portentous of coming weal or woe.

There is yet a fifth phase of the slumbering condition, to which, however, we can scarcely assign the name of dreaming. It is that which more properly comes under the denomination of midnight visions, and depicts allegorical scenes of an unmistakably representative or prophetic character. These are something higher, more definite and exalted than the mass of visionary signs and tokens which form the sum of popular dreaming-such momentous and significant visions as abound in Bible narratives, and are especially illustrated in the history of Joseph, Daniel, Paul the apostle, and other famous Hebrew dreamers. There is a condition of dreamless sleep, also, to which we must refer, but to afford a satisfactory explanation of even these few classes, selected from a vast variety of midnight images, which our limited space compels us to leave untouched, it is necessary that we lay a foundation-of philosophy, drawn from the dual realms of physiological and psychological science.

The human organism-although made up of material and spiritual forces-or, as we are now in a position to demonstrate, composed of a nata spiritual b waking activities, so harmoniously together, and forms such a perfect interblending of combined power, that we scarcely recognize there is any

variety in the elements at work. This is widely different in the hours of sleep. Here a dual and almost an independent existence becomes manifest for both body and soul. The body lies calm, quiescent and moveless; but the process of dreaming proves conclusively that the soul basentered upon new and wholly unreways, and every, way but the right, crowding | lated spheres of activity. It is in the possession of a set of senses which it exercises wholly independdescribable and most hidierous proximity to each | ently of the body. It may be speeding through space; it traverses thousands of miles; crowds. up minutes into ages, and successions of events, scenes and personages which would occupy the hedged in by "Finest Wedding Outfits," and body a lifetime to take note of, are forced upon the soul's attention in a few seconds. In a word, the soul in dreaming becomes a new and separate being, preserving its physical identity, it is true, but in all its powers and functions manifesting characteristics which are as foreign to its bodily experiences as they would be impossible in bodily action. Even without the interpretation of Modern Spiritualism to enlighten us upon the mystery of our dual natures, it seems marvelous that reflecting minds could have ever speculated upon the phenomena of dreams, and questioned the fact of a spiritual man associated temporarily with the body, but capable of main taining a separate, independent and far more extended sphere of existence than that belonging to the physical nature. It belongs to our subject now, however, to inquire what physiological as well as psychological changes occur to account for the temporary separation between body and spirit in sleep.

> In the human organism are two sets of nerves -the one the cerebro-spinal, the other the ganglionic or sympathetic. The one supplies the whole body with motion and sensation, the other applies principally to the instinctive processes of life-such as nutrition, secretion, digestion, &c.,

&c. We do not mean to say that the one can act alone or independently of the other. Both are concerned in the processes of animal life, and too intimately related to conceive of an animated existence sustained by one apparatus alone. Nevertheless it is obvious that the two systems act together and in consociation during the hours of waking activity, whilst the force of the cerebro-spinal system, that which forms the operative instrument of thought, sensation and motion, does in a measure withdraw or cease to operate through the body during sleep. Let us simplify the position by saying there is a set of nerves which supply the involuntary and instinctive functions of life, such as respiration, circulation, digestion and nutrition. There is another set which are under the dominion of the will, hence we may call them the voluntary nerves. The two sets act in combination during perhaps the union of both. our waking activity, but whilst the involuntary

maintain the processes of life during sleep, the chief force of the other set inhere to the soul, clothe it with a spiritual envelope, and accompany it as a spiritual body during the hours of physical slumber. It would seem that sleep is produced by the excessive lassitude which falls upon the system from the wear and tear occasioned by the activity of the two sets of nerves before referred to. The ganglionic system, or involuntary nerves, which maintain the animal processes of life, and the cerebro-spinal, or voluntary nerves, which minister to the will, both acting together, during our waking hours produce such an attrition on the bodily system that it cannot continue to endure the pressure beyond a given period of time-hence it succumbs to that sense of fatigue which ultimately finds relief in the condition termed sleep.

Now the next question is, what is the condition of the spirit thus expelled from its slumbering instrument of mortal life, the body?

If that body is in perfect health, if there is no disease, pain, or disturbance violent enough to though these images pursue them through life, hold fast to the voluntary nerves, prevent the escape of their force, and drag the soul back to moments, and do not in the least symbolize any lits tenement, then does it immediately gravitate to its natural sphere, the spirit-world, and there, in the experience of spiritual scenes and existan amateur in the dreaming line) may illustrate ences, it gains strength, and on awakening becomes conscious of those deeply significant visions of which biblical and classical history present such abundant records.

It is in this way only that dreams of deep portent, warning, encouragement, or striking intelligence, have ever been received. Visions of small to admit the body, or clamber over steep | an allegorical or symbolical nature just as imperatively demand a wise agent for their production as a fine picture demands an artist as least peculiarity of these torturing visions that its executant, and it is just as rational to supthe harassed sleeper has invariably succeeded in pose that our eye creates the picture, by the simachieving the terrible pilgrimages set before her, | ple act of gazing, as to imagine that the soul crestill the fact remains that a dream which in its ates the visions it perceives in slumber by its own volition.

Whether the intelligence received in slumber be like the symbolical dreams of Joseph, Nebuchadnezzar, or Peter, or direct pictures of the scene prophesied of, it matters not to inquire: an artistic and creative agent is required to induce the vision and produce its semblance, and if we cannot find that in the action of some intelligent being separate from the mind of the deeper, we may ransack the universe in vain to obtain a solution of the problem elsewhere.

To account for the four first classes of dreams described, we must now call special attention to certain physiological conditions. The experience of every medical practitioner is too unhappily rife with evidence that there is scarcely any human being in the enjoyment of that perfect physical equilibrium which we call health. Even where the body is vigorous, the wear and tear of life's rough and rugged paths impose burdens almost too heavy to bear upon the weary brain, and thus between the disabilities of disease, and the attrition of over-taxed nerves, few and rare are the exceptions which exhibit a complete state of equilibrium between mind and body. Here and there we see some rugged sons of toil, whose mental processes would not disturb the slumbers of an infant. Others there are who float on the surfaces of life with no more thought than suffices to cater for their own pleasures and physical wants. Such persons, if in the enjoyment of fair health, seldom dream, but sinking at night on their pillows realize satisfaction from sleep, as they do from food, more in the absence of mental activity, than in a keen sense of enjoyment; but the majority of mankind suffer, and in proportion to that suffering so does the over-stimulated mind, or disturbed body, clog the soul at night, and involuntarily drag it back toward the body, instead of permitting it to go free into the realms of spiritual existence to which it belongs.

Whenever the slumber is broken by dreams it is clear that the spirit is not entirely free from the body, and except in the cases cited abovethat is to say, when visions are presented by guardian spirits and impressed by will upon the waking memory-the action of dreams proves conclusively that the slumber is broken by some disturbance either of body or spirit, or both, and that the spirit is attracted back to the body, and not permitted to take that flight to its natural home which results from dreamless sleep.

To apprehend this truth the more clearly, it must be borne in mind that spirits teach that the day of mortal life and waking hours are the spirit's night, whilst the night of the physical body, and its period of sleep, is the spirit's day; hence the inevitable tendency of the spirit is to gravitate to its own sphere of existence, and this it can only do when it is measurably released from the body in sound, unbroken sleep. Then does it speed away to its spirit home and live in the experience of spiritual entities, but because it is too far removed from the physical body to make any impression upon the tablets of the brain, so there is no remembrance of these spiritual pilgrimages—nothing beyond the sense of rest and refreshment before alluded to. Two more items of philosophy must be borne in mind before the strange and fantastic characteristics described in the four first classes of dream-life can be fully understood. In the first place, it must be remembered that every scene that hasever passed before our mortal eyes is photographed in indelible imagery on the physical brain; we may not remember all these things in our waking hours, as the last impressions we'receive keep us actively employed under their influence. Still they are there, somewhere, stored away in the crypts of memory, and ready to be recalled by a single chord of association, or to reappear when the mind is not under the dominion of reason or judgment.

In those conditions of the physical system where pain, fever, or disease of any kind rack the frame, or where the overtaxed brain cannot subside into perfect quiescence, but continues spasmodically responsive to every breath of air which sweeps across it, the spirit in sleep is perpetually recalled to the disturbed tenement it aims to quit. Ever aspiring to its natural home, but ever recalled to its inharmonious associate, the harassed body, the actual spiritual experiences it is passing through become interblended with the crowd of images impressed on the physical brain, and hence those confused, heterogeneous and impossible commixtures of real experiences and broken memories which we have classified as No. 1, and not unaptly likened to the renowned bill-sticker's dream. Such presentations, we repeat, are comminglings of real spiritual experiences with physical memories, and are produced, as above suggested, by the close proximity of the spirit to the body, drawn thither by mental or physical disturbances, or

The same conditions of the system induce the

our spirits, instead of ascending to spiritual less sleep of health, rest or stupor, produced by world about us. They are half attracted to their disturbed mortal tenements, half floating, diving, lingering around the scenes of earth, hence they unconsciously impress upon the brain memories of the strange persons, places and things through which the wandering spirit has been speedingspeeding with such lightning haste, too, that we seem to pass from point to point with bewildering unreality. We cannot separate these scenes. arrange them in order, or disentangle the conand there a part, whilst nothing seems real, consecutive, or possible. To account for those we must introduce our second item of spiritual or natural philosophy, and this it is: It must causes may suffice to quench the light and expel be understood that in the great laboratories of the soul from its useless tenement of clay. piece of metal, a drop of water, a human being, a plant, a puff of viewless gas, all signify the presence of oxygen. A rainbow, a gothic arch, a cleft in the rock, the lid of the simplest case or rudest box, all signify the one idea of entrance to something beyond; in short, did we but understand the arbitrary instead of the fanciful meaning of correspondences, we should be able to read the universe from a single object or letter of the grand alphabet, just as clearly as if we could view the whole scheme. To our mortal senses, confused with the sight of a number of things conveying only one meaning, this universal system of correspondential relations is unknown; but when our souls become even partially liberated from the body, perceptions of these wonderful inner meanings begin to dawn upon us, hence the language of dreams; hence, too, the soul's vague perceptions that familiar objects seen thus in dreams have a deeper significance than we attach to them in our materialistic view of things, and that each one's life is surrounded by the mystic hieroglyphics which belong to his special destiny.

Thus one particular image becomes a life hieroglyphic, which understood, depicts the character of our destiny as correctly as the scale of a fish discloses to the eye of the accomplished naturalist the genus to which the creature belongs. Did we but understand this universal language of nature, did we but comprehend that the starry heavens, the mineral, vegetable, animal kingdoms, and man, are but organs in the universal body of the GRAND MAN, parts "of one stupendous whole," we should at once perceive the deep philosophy of correspondences throughout the realm of nature everywhere. Our spiritual teachers almost invariably insist on the existence of this universal system of correlation, hence the constant use of symbols and allegorical pictures in spiritual teachings.

If our destinies are each special and peculiar to ourselves, then is it not reasonable to suppose there may be in nature some correspondential figures that may represent them? We are too much distracted by material cares, too downright | grass-the wild desolation of, Nature in the sea and one-ideaed in our earthly spheres of waking duties, to perceive these subtle revelations of nature, but when, as in slumber, our harassed souls are enfranchised, if only partly so, from the obscure horizon of material things, then begins to dawn upon us something of this deep sympathy of nature with human destiny. Then do we commence to realize that our destiny may be read in a certain figure of sleep, and that when the specialities of this destiny are pressing hard upon us, that figure recurs and still recurs, and, properly interpreted, really explains the specialities of the life we are called upon to live.

Thus it is that the writer of these papers has ever seen her destiny in dream-life mapped out in the frightful precipices she has had to scale. the uncertain pathways she has been compelled and all the means and appliances of civilization, to explore, the narrow loopholes of fortune to creep through, and the hair-breadth escapes of a perilous pilgrimage allotted to her. Thus may thousands discern the eharacteristics of their special destinies in a certain ever-recurring lifedream. We see this when we are "in the spirit," for our spirits are wiser than we know, and we perceive in dream-land natural correspondences in the realms of being of which our material senses can take no cognizance.

Besides the special figure of sleep classified as a life dream in No. 3, this philosophy covers the ground of all those omens, warnings, signs and tokens which petty material objects imply to us when seen by our spirits in the shape of dreams. Schubert, and many of the best metaphysical writers of Germany, all insist that there is a symbolical language of nature which the soul perceives and interprets in dreams, and that the progress of our destiny takes on, or rather evolves, just such images as symbolically represent the specialties of our lives. Many of these metaphysical writers lay down arbitrary laws for the interpretation of this dream language.

Our space forbids our attempting to quote from these curiosities of literature, but the reader who desires to read the opinion of eminent writers, ancient and modern, on the symbolism of dreams, -is referred to Cicero's elaborate work on soothsaying, or Schubert's fine treatise on the "Symbolism of 'Dreams." A still better source of information is open to the Spiritualist in the "Sci-ENCE OF SOUL, Here and Hereafter," pages nevertheless which cannot be understood without study, research, patient investigation and thorough experiment. There is no royal road to learning where one may gather all the fruitage which many tollers have sown.

In closing our brief and imperfect suggestions on this weird subject, let us review our ground. Dream No. 1 is a collection of broken images made up of half remembered spiritual experiences, mixed, refracted, perverted and obscured by the thousand and one images impressed on the physical brain, and jumbled up in mortal memory by the fact that the spirit is perpetually recalled to and held near the body, by mental or physical disturbances. No-2 is a vague representation of the spirit's wanderings through earth and earthly scenes, being fettered thereto by the same conditions of body and mind noted in No. 1. No. 3 is the spirit's perception into the stern realms of destiny, where it beholds the specialty of its life mapped out in an allegorical figure, shown by some guardian spirit whose apparition is too much elevated above earthly surroundings to be remembered on awakening, except, perchance, as the mortal it once was on earth. No. 4 is a more general perception of destiny, represented by guardian spirits in correspondential pictures, but yet in such an universal language of symbolism as all ages have agreed in considering prophetic. No. 5 is a concrete, well-defined vision, procured by the interposition of a guardian spirit, and designed to symbolize some approaching event. The dream- | presence—the best a darker past would allow—

spheres at all, are generally roaming around the excess of labor, unendurable mental excitement, or the reaction from excessive pain, may be termed the sixth state, and signifies that blissful condition wherein the soul goes free and gravitates to its natural home in spirit spheres, whilst there is yet a seventh and closing state, in which the entire nervous system acts in unison; in which voluntary and involuntary nerves, the cerebro-spinal and ganglionic systems, both stop -suspend their action in the worn-out, broken or shattered instrument; in which the material fused jumble of which we remember here a part fibres yet remain, but the life lightnings that played over them are extinguished. Decay, disease, injury to some of the vital centres that dreams which we have classified as Nos. 3 and 4, give entrance to the citadel of life—heart-break, slow or sudden-these or a thousand kindred nature all things are hieroglyphics of the same | Whatever be the cause, the effect is felt in the eternal, infinite, and immutable scheme. A | mustering of all the nerve forces into one concrete mass of magnetic life, which, clothing the precious innermost with an ever-living spiritual body, wings its last flight to the unknown realms beyond; loosing "the silver cord" forever breaking "the golden bowl" beyond redemption, and leaving the silent form to that last long sleep that never more knows waking.

Banner Correspondence.

Nebraska — Iowa—The Plains — Where is the West? To the Editor of the Banner of Light:

Years ago I went to Bangor, Me., thinking I should find "down East," but found instead a tide of travel eastward to Nova Scotia-the east flitted off in the distance.

I have just been to Nebraska, a good six hundred miles beyond Chicago, in the West one might think, but such thought would be a mistake. In the great depôt of the Union Pacific Railroad at Omaha stood the cars headed west ward, all ready for their long passage of two thousand miles to San Francisco, and even then passengers would take steamships through the Golden Gate of the beautiful bay, and enter the wide Pacific for a voyage to far Japan and China. The West ever flits off in dim distance like an

ignis fatuus.

Leaving Chicago a month ago at 10 o'clock in the morning, I crossed the Mississippl at Burlington just at dusk, swept across the lowa prairies in the declaration to the bond forth and the professional to the declaration to the second to th ries in the darkness, took breakfast on the cars and soon crossed the Missouri at Plattsmouth— cars going over in a steamer, the winding rapid stream cutting its shifting path through a waste of sand—landed under a bluff, ran up below it a mile or two, shot out westward on to the plains, and was soon moving up the valley of the Platte —a waste of sand through which wound the nar row stream, a stretch of flat mendow brown and sere in winter, a swelling stretch of upland, divide," from which plains sloped away far north and south. After an hour or more we left the Platte and swept across the plains westward, few houses in sight, scarce a tree to be seen, the long slones or vast levels reaching to the far horizon the wintry wind sighing through the coarse dead son of trost, and death, and solitude 1 In sum-mer, with green grass, wild flowers, the song of birds, and the soft sky and balmy air, all would be transfigured, but in winter the plains are waste places indeed.
At noon 1 stopped at Lincoln, the capital of

Nebraska, was greeted by a friend of former years, seated in his carriage and on the way to a house. Passing along the broad streets one looked beyond the town, far across the plains, with a strange sense of freedom and breadth of view and thought. Think of cramping men's souls into parrow creeds and dwarfing dogmas while they dwell in and become a part of such inspiring breadth!

I found a thriving city of some six thousand people, great stores, halls, churches, a fine high school for women, a State University with two hundred students, (forty in a collegiate course,) its three-story building looking down one of the main avenues toward the town, a State House 'sample-rooms'' and saloons included.

Society seems much as in our Michigan towns, and the people one meets would be Western New York or in New England

I went to Crete—a three-year-old village of a thousand people across the plains, an hour's ride by rail west of Lincoln, and found a house full of intelligent hearers for a lecture, a home for the night amidst books, pictures, lovely children and

Visiting Nebraska City, sixty miles south-east on the Missouri, I found a town of southern as-pect, amidst bills and trees, met again a good audience, and was at home with a most earnest and persistent Spiritualist. Going to spend a night at the home of a merchant in Lincoln I saw the Banner on his table, and found them at home in its realm of thought and spiritual expe-

A lesson on organization may well be learned from my Nebraska tour.
At Lincoln Rev. W. E. Copeland is minister of

the Independent Society. He is of Unitarian education, broad in views, active, earnest, and alive to the importance of shaping the thought of a new community while all is plastic. He plans a course of Sunday lectures in the Music Hall, where the society meets, taking up as speakers persons of various views; this month, for in-stance, Peebles, Underwood and C. D. B. Mills speak there, representing Spiritualism, Material-ism and Free Religion. When these come Copeland goes to other towns, organizes committees or societies, opens the way for liberal thought, or societies, opens the way to mocrat changes and lays a foundation for future and larger work, nis valuable organizing efforts I owe much of the success of my brief stay at the places named, and

in Omaha.

There is no slavery of mind or narrowness in such organizing, but it greatly helps growth and spiritual culture. Look at a contrast. I am now speaking three nights in a fine town of two thou-sand people in Illinois. Twenty miles away is a place of like size where are liberal people, but no one here knows who or what they are, all is fragmentary and disunited. Is "a word to the wise

mentary and disunited. 18 "a word to the wise sufficient?" I hope it may be; as yet it is not. At Omaha I had two good audiences and a delightful two days' stay in a family of New Hampshire people, pioneers in the "moral warrare" of old anti-slavery, and pioneers in railrouding westward to-day. Around their house on the side of the bluff grew native oaks. They had planted pine trees, such as grow in New England, and their yard was a bit of New Hampshire, while within their doors were music, painting, manly and womanly culture, the grace of fine manners, the charm of generous feeling, free thought and the busy industry of common life made pleasant by tender affection. The afternoon of a wintry day I crossed the

long iron bridge over the Missouri, and over a wide waste of sand, drifting before the heavy wind, took cars eastward at Council Bluffs, found myself at Nevada, Iowa, at early morning, stopped four days, went to Mitchellville for three days, spoke at Des Moines, Sunday night, with good audience, on The Catholic Question, left late at night and found myself here next noon, a good three hundred miles nearer home. Iowa is a broad expanse of rich land, with little waste or poor soil, but needs factories and mills, besides its farms, to reach the best financial and intellectual condition and culture. Difficulties and divisions among the Spiritualists seem fortunately fading away. I heard intelligent persons talk over your Banner correspondence about Art-Magic, Occultism, Elementary Spirits, &c., and the general opinion is that all these were but weird and crude forms of spiritual power and

all, and now becoming more apparent and clear, was the influence and presence of the spirits of men and women once on this earth in human

I like the Iowa people, in the few places visited. In that State and Nebruska, I found our ed. In that State and Rebraska, I found our Eastern farmers at home, dutrying and raising grain, carrying westward the old familiar ways, and with riper and larger thought from their new experience. There is a good deal of stout struggle with the wildness of Nature. Pioneers do not rest "on beds of downy ease," but out of trial comes strength, and the married is how soon schools, books, lectures and all the best fruits of modern life reach out to the newest regions. The modern life reach out to the newest regions. The fever to go West prevails quite as much in low as in New England, and begets a restless love of change which is often positive injury to purse and soul. Truly yours, G. B. STERBISS.

Spiritualism in New Orleans, La.

To the Editor of the Banner of Light:

Seeing that you have no regular correspondence from this corner of the universe, I write to let you know that Spiritualism still exists amongst

J. M. Peebles and Mrs. Hollis have been with us since New Year's day—he speaking words of wisdom in his powerful, persuasive way, each Sunday to large audiences, and she giving scances through the week, enabling those who wished to meet and speak with their friends who have

passed to spirit-life.
On the evening of Feb. 9th, twenty-two persons were present at her evening circle. The hymn, "Nearer, my God, to Thee," seems to be a favorite one with her spirit-control, for spirit voices, three or four in number, will join in sing-ing this hymn. I have heard them loud and clear above other voices. On one occasion my wite and myself sang a piece which had been written through my hand, a spirit voice Joining us and singing through each verse. Asking the name of the spirit, she replied, "Your wife, Etizabeth. James, I helped you to compose that song." On the evening in question they sang in several pieces, and a spirit-child requested a lady to sing, "I want to be an angel," and distinctly sang the piece through with her.

James Nolan, a spirit who seems to possess greater power than any other, (excepting only our Indian friend Skie,) addressed each individ-ual present, giving the names of spirit friends with each visitor, making no mistakes in thus calling over one hundred names. What an extraordinary woman Mrs. Hollis must be togather such information and fit it to the numerous characters the meets without hesitation or mistaice. How few of those who raise such puerile objections think that the probability and possibility both favor the spiritual view of the manifestations. Nolan said that it was not his mission or his desire to give-tests, but he would depart from his usual custom in order, to remove doubt from the minds of some, and give a number of tests during the evening. This he did to the perfect satisfaction of the parties interested. He then said that he would not have his medium fied or gagged, but he would choose Mr. R. G. W. Jew-

evenings, besides two Sundays, forenoon and evening. Subjects were given and questions asked by persons in the audience, and were very well discussed and answered by the control, giv-ing satisfaction and causing wandering minds to stop and think. Back numbers of the Banner were gratuitously distributed among the audience, which were eagerly sought after by the spiritually hungry.

The Association is not yet strong enough to sustain a resident professional-medium, but if reliable traveling mediums would stop here oc-casionally when on their way between New York and Philadelphia, they might do much good. It has been predicted that Spiritualism will become the predominant religion i. Trenton, and that this will be a national spiritualistic centre. Less unlikely things have happened in this wicked world, though skepties will be likely to ask, "What good thing can come out of" New Jersey!
Respectfully, WM. Півнент.

Respectfully, W. Trenton, N. J., Feb. 28th, 1876.

California.

OAKLAND.-T. B. Clark says in a private note that Spiritualism is not dead in Oakland. Ever since the beils commenced ringing, by invisible agency, at the front door of his house, April 21st, 1874, and the chairs, trunks, books, etc., in the bouse were tumbled about by the same power in the most astonishing manner, interest has never ceased in regard to the spiritual phenomena. As Mr Clark continues to investi-gate, he finds that tables still move without mortal aid, slate-pencils write without the use of hands, and various other phenomena are witnessed. There is no "hold up" or end to the new developments being made. The spiritual religion is not very encouraging for a lazy man, for by earnest investigation new facts and truths are sure to be obtained.

Georgia.

SMITH .- G. W. Kates writes as follows: Expecting to have occasional leisure, especially on Sundays, for a few months, I would like to devote such time to lecturing through the South. I do not desire to make a business of it, but wish same to aid me in paying traveling expenses, therefore my labor is offered at cheap rates, the same being whatever can be or shall be given me. I will be pleased to receive correspondence in reference to making such engagements. I pre fer to labor where missionary work or society organization is needed. I would like to organize Lyceums; also would take great delight in getting up and taking part in dramatic entertain-Would give a literary and dramatic entertainment, personally, for the benefit of any

Th I great South is a glorious country, and I think its tuture, in profucts, trade, manufacture; and development of liberal and spiritual societies, makes rich promises. One thing I already notice is, that Northern emigration of sensible, steady, energetic people, who shall come with the intention of making homes here, is always recleaved. Lond is chean and productive, marwelcomed. Land is cheap and productive, mar-kets easy of access, and produce brings good prices. A few hundred dollars will make any hard-working man and self sacrificing family independent in a few years, by devoting their energies to tilling the sell. Hard working laborers, who swarm the large cities of the nation, earning only their clothing, food and fuel after paying their landlords, can obtain here all these things **9**

but that the truth at the foundation of them from land that costs but one dollar per acre, and from the soil and splendid free grazing all the year round can raise produce and live stock sufficient to yearly "put in bank" handsome sums. forms, now in the Summer-Land in hearenly A few years' labor will do all this. Health can

forms, now in the summer land in hearency of forms, and with larger spiritual faculties and greater control ver Nature's elements. "To this complexion it must come at last."

I like the lowa people, in the few places visitated by the State and Mohrssky I found our surprising events. A religious traversus of clear, surprising events. A religious traversus of clear, surprising events. A religious traversus of clear, surprising events. sparkling water. A railroad traverses the valley immediately at the base of the mountain.

The late Horace Greeley advised young men to go west." Young men and old men will find better inducements for awhile should they "go south." Farmers, not politicians, are wanted.

My home and address for the future, I expect, will be as below, where I shall be pleased to hear from societies or inquiring persons-Smith P.O., Dade Co., Ga.

Ohio.

KINGSVILLE .- Stuart L. Rogers writes: We Spiritualists are all alive in this locality, what few there are of us. We are holding circles twice ! a week, with good success, having three media week, with good success, naving three mean-ums, and your humble servant is fast developing for materialization. The controls promise good results in a very short time. I wish some good test medium would come this way. To such I would say that our " latch-string hangs out."

Alleged Spiritualistic Miracle in Bolton, Eng.

A correspondent writes: Before proceeding to relate the following fact—which is stranger than fetion—I beg to say that the particulars here recorded I received yesterday from the father of the young man. I enclose his name and address along with my own, with full permission to give them to any gentleman—doctor or scientist—who may be anxious to inquire further into the matter. I may say further, that if any gentleman, after making proper inquiries, proves that these statements are false, I will pay a donation of five pounds to the Bolton Infirmary. I have no purstatements are false, I will pay a donation of five pounds to the Bolton Infirmary. I have no purpose to serve in making the following facts known; but the truth, I think, should be known, even when it is clothed with an unpopular and unfashionable garment. Because Spiritualists known; but the truth, I think, should be known, even when it is clothed with an unpopular and unfashionable garment. Because Spiritualists and Spiritualism are involved in this matter some persons will naturally view it with great suspicion. To such I would say the following fact is greater than their suspicion, and before they give attenance to skepticism they can, by taking advantage of the means I give them, either proved for themselves, or show me to be a deceiver, and set me before my fellow-townsmen (amongst whom I have lived for more than half a century) as such and nothing less.

On Sunday, Nov. 7th, a lecture was advertised to be delivered in the coperative Hall, Bridge Tentagonal of the recoperative Hall, Bridge I Pullizantin N. 2. The First Association of Spirit-Pullizantin N. 2. The First Association of Spirit-Pullizantin

On Sunday, Nov. 7th, a lecture was advertised to be delivered in the ecoperative Hall, Bridge On Sunday, Nov. 7th, a lecture was advertised to be delivered in the ecoperative Hall, Bridge street, by Mr. James Burns, of London, editor of a Spiritualist publication manued the Medium. At the close of the lecture, which I may say had been listened to by about four hundred people, a man stood up and requested to make a statement. He proceeded to say that a gentlemant who had accompanied Mr. Burns from London, and whose mane was Dr. Mack, had that afternoon cured his son, a young man seventeen years of age, who had been blind of one eye for four-teen years, and who had undergone various operations in May chester and elsewhere, and been the control of the c tech years, and who had undergone various operations in May chester and elsewhere, and been

during the evening. This he did to the perfect satisfaction of the parties interested. It then said that he would not have his medium tied or gaged, but he would chouse Mr. R. G. W. Jewell, Mr. N. C. Folger and Gol. I. W. Patton, who should each in turn sit by his medium, beld her hands in one hand, placing the other hand over her mouth, another gentieman should keep possession of the hern, and under these conditions spirits would speak, showing that his medium did none of these things. Mr. Jewell (fair C. S. Gonsul to Ganton, China,) took his seat by Mrs. Hollis's side, complying with Noian's conditions, when a spirit cailing himself Dr. Merritt spike distinctly to Bro. J. M. Peebles. The warm room and inhammonious condition of the circle prevented a continuance of these tosts, but Gal. Patton thought the slience, when he sait by the medium of spiritualists.

Note from Trenton, N. J.

To the Edher of the Banner of Light:

Spiritualism, which has been slumbering in this mouth and the same particulars to any prespectable party.

To the Edher of the Banner of Light:

Spiritualism, which has been slumbering in this medium, as great a test, for if she had arranged the spiritualists.

Note from Trenton, N. J.

To the Edher of the Banner of Light:

Spiritualism, which has been slumbering in this medium, as great a test, for if she had arranged these occurrences she would have arranged for speaking also.

Sic. New Orleans Association of Spiritualists.

Note from Trenton, N. J.

To the Edher of the Banner of Light:

Spiritualism, which has been slumbering in this medium, as great a test, for if she had arranged these occurrences she would have arranged for speaking also.

Light of the control of the same of Light:

Spiritualism, which has been slumbering in this medium as a spiritual she was a kingen of the same of Light:

Was a Robert of the Banner of Light:

Was a Rob Mack, of London, a Spiritualist and healing meduum. to go to London next spring for that purpose. happened, however, that Mr. Burns came to Bolto Ulverston, accompanied him to Bolton.

> Mack on Sunday afternoon last. His father gave me a graphic and intelligent description of what took place. The time occupied was about three-quarters of an hour; no instruments were used, no material substance of any kind with the exception of pure water. A most extraordinary magnetic power, invisible but most potent in its effects, seemed to be the means employed. The instructions how to use and direct this agency were given by an unseen but unmistakable intelligence that controlled both doctor and patient, and effected a perfect cure without pain. The only consciousness' the young man had of the operation was a burning sensation about the eve. and of a sensation as of a number of strings or tubes being burnt or torn asunder, and then be could see at once. I thought it my duty to make these facts known.—Botton (England) Evening News, Nov. 12.

SPIRITUALIST MEETINGS.

Chelsea, Mass.—The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn street Chapet, near Bellingham street, at 3 and 7 g. M. Wiss. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

regular speaker. Scats free. 19, 5, 4 week, 500 f.

HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hallevery Sunday at 12½ P. M. G. D.

Smalley, Conductor; T. B. Haker, Assistant Conductor;
Mrs. A. Jenkins, Guardian; W. B. Kolley, Musical Direc-tor; S. Turner, Librarian; Mrs. A. Robbins, Secretary, tor; S. Turner, Librarian; Mrs. A. Robbins, Secretary, Lowella, Mass.,—Meetings of the First Spiritu-list Society are heid every Sunday at Reed's Itali, 34 Central street. Morning, (test circle.) at 405 [Lectures—Afternour at 25, evening at 65. President, A. B. Plimoton: Clerk, Benf, S. Freeman; Corresponding Secretary, M. H. Fletcher, (P. O. address, Westford, Mass.); Treasurer and Collector, James Comin.

SALEM, Mass. [Prios Selection 11]

and Collector, James Coffin.

SALEM, MASS.—The Spiritual Progressive Lyceum holds
Rissessions every Sunday, at 1 o'clock. Conference meetings at 3 and 7 P. M., at Hardy Hall, No. 13 Washington
street. Conductor-Miss. E. Hall; Guardians, Mrs. A. S.Water house, Mr. F. Pearl; Lite arian, Mrs. C. Pearl; Musteal Director, Mrs. A. Hall; Treasurer, Mr. Wim, Mead;
Guards, Mr. N. K. Hollane, Mr. L. S. Champion; Secrelary, Mr. S. G. Hooper, All are cordially invited, Meetlags are free to all., Sustained by voluntary collections. SPHINGPIELD, MASS.—Spiritualist and Liberalist Society meets at Liberty Hall Sundays at 2½ and 7½ P. M. Mary A. Dickinson, Corresponding Secretary.

MARLBORO', MASS. - Meetings are beld every Sunday in Temperance Hait by the Spiritualists and Liberalists. Sid-ney Howe, Secretary.

ney Howe, Secretary,
PLYMOUTH, MASS.—Meetings are held every Sunday in Leyden Had. F. W. Robbins, Corresponding Secretary.
The Children's Lyceum meets at HA, M. I. Carver, Conhector; Mrs. M. C. Robbins, Guardian; Miss Mary Lewis, Librarian; Mr. Lewis Doten, Musical Di. cotor; Mr. Thos.
P. Swift, Musician.

P. Switt, Musician.
ROCKLAND, MASS, "The Children's Progressive Lyceum meets at 13 P. M. in Phoentx Hall, F. J. Gurney, Con-ductor; Maria Bennett, Quardian; Henry Chase, Secre-ter. tary.

WEST GROTON, MASS.—The Liberal Association holds meetings every Sunday at 2 o'ctock in Witdwood Halt. M. E. French. President; II, M. Macintre. Recording Seriedary; Mary L. French. Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Ma.s.

ANDOVER, O. - Children's Progressive Inform meets at Morley's Hallevery Sunday at 11% A. M. J. S. Morley. Conductor: Mrs. T. A. Knapp, Guardian: Mrs. E. T. Cole man, Assistant Guardian: Harriet Dayton, Secretary.

man. Assistant Guardian; Harriet Dayton, Secretary.

A PPLETON, W18.—Meetings are held at Council Hall each Sunday at 2 P. M.

ATLANTA, GA.—First Association of Spiritualists.—Officers: J. M. Ellis, Atlanta, President; R.C., Kerr, Marietta, Wm. Coleman. Cuthiert, R. B. Alford, La drange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

BALTIMORE, Mo.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore." Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications every Friday evening.

Lyceum Hall, No. 32 W. Baltimore street.—Children's Progressive Lyceum, No. 1, meets in this hall every Sunday

morning, at 16 o'clock, and every Thursday evening, Levi Weaver, Conductor; Miss Lizzle Wernix, Guardian; Miss Kate Powell, Librarian, George Broom, Musical Director and Sacratase.

and Secretary.

Bitto KALS, N. Y.—Society of Spiritualists meets at Gallatin Hall, 42 Fullon-treet, at 3 P. M. and 7 § P. M. Emma Blardinge Bittlen, present speaker. Dr. A. B. Smith, President: H. P. Bodwick, Vice President; George W. Young, Secretary, "Address 12 North Portland ave., Partieria Progressive Lygenum meets at 10 § A. M. W. H. Howen, Conductor; Mrs. R. A. Bradford, Guardian,

BAYCIY, MICH. - The Splittinalist Society hold modings in Lyceum Halleach Sunday at 10 g A, M, and 7 g P, M. Ion, S, M. Green, President; Mrs. J. A. Webster, Secretary.

tary.

BATTLE UBERE, MICH. The Flist Society of Spiritual-sist-hold meetings at Stuart's Hallevery Sunday, at 1984.

M. and 75 F. M. A. H. Averin, President; J. V. Spencor, Secretary; William Merritt, Treasurer.

BRATLEY, ME - Meetings will be held at Union Hall during the carrent year, Mrs. Priseida D. Bradiury speaking every fourth Sunday at 16 A. M. The Children's Progressive Lyceum meets in same Halleach Sanday afternoon, at 17 o'clock, James J. North, Combuctor; John Lynn, Corresponding Secretary, to whom all communications should be addressed.

CHATTANOOGA, TENN. Regular meetings are held by

Lyan, Corresponding Secretary, to whom all communications should be addressed.

CHATTANOOGA, TENN. Regular meetings are held by the Schattanooga Spiritualists' Pulon. P. R. Athert, President; Cel. S. J. Hoyce, Vice President; Dr. B. S. Cartis, Treasmer; J. R. Harris, J. P., Secretary.

Cheveland, C. Lyceum meets, every Sunday at Temperance Hall, Ist Superior street, at 11 A. M. Conductor, P. C. Rich; Guardiao, Missel, Thompson; Treasmer, George G. Wilsey; Secretary, A. Dunlap 5a Whitman street.

Citic Aton, Li. L. Good Templar's Hall, "The Progressive Lyceum foots its sessions to Good Templar's Hall, comer of Washington and Desplative streets every Sunday at 125 p. M. All an invited. Mrs. C. A. Dye, Conductor, A. Dirence, Corresponding Secretary.

Grow's Open Hall - First society of Spiritualists holds meetings in Grow's Open Hall, Six Spiritualists holds meetings in Grow's Open Hall, Six Spiritualists holds meetings in Grow's Open Hall, Six Spiritualists holds meetings for the Dycomo connected with the above Society, meets in same half immediately after morning lecture.

MILWAUKEL, WIS., The First Spiritualists' Society hold meetings everty Sunday at 25 c. m., in Field's Hall, 19 Wisconshistreet, George Godfrey, President; Mrs. L. A. Skinner, Secretary.

NEW YORK CITY. The Society of Progressive Spiritualists.

the spirit-world, that his son must consult Dr. Mack, of London, asspiritualist and healing medium. The young man and his father had agreed to go to London next spring for that purpose. It happened, however, that Mr. Burns came to Bolton to lecture on Spiritualism, and the doctor, who had received, as I understand, an invitation to Ulverston, accompanied him to Bolton.

The young man and his father waited upon Dr. Mack on Sunday afternoon last. His father gave me a graphic and intelligent description of what nook place. The time occurring was about three.

ment; M. P. Gines, Are President; D. B. Hamager, Sectury.
W. Hallamshurght, N. Y. The Spiritual Progressive Association of Williamshurgh meets every Sunday, at 30 clock P. M., In Latham's Hall, Muth street, hear Hope. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are condaily hylled to meet with us. John W. Fex, Secretary, Ill Union Place, Greenpoint, L. L.
Wysos, Mays. The Solitualists, bold regular meet-

WINONA, MINN. The Spiritualists hold, regular meetings. Mos. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Sectitary.

WASHINGTON, D. C., The First Society of Progressive Spirimalists hold their meetings every Sunday at 11 A. M. and 75 F. M. at Lyceum Hall, No. 1108 F street, northwest, Cot. J. C. Smith, President; Prof. Brainerd, Vice Presi-dent; O. R. Whiting, Secretary; M. McEwen, Treasurer,

Passed to Spirit-Life:

From Durand, Winnebago Co., 1ll., on the 21st of January, Mis. Mercy B. Webster, wife of Price B. Webster, and daughter of John and the late Mercy Herring, aged 60 years 3 months and 17 days.

69 years 3 months and 17 days.

She with her father's family emigrated from Waterford, Oxford Co., Me;'t of Winnebago County, Hilnels, in 1885, where she has ever since resided. She leaves a large and appreciative circle of triends and relatives, almong whom are her bereaved companion and three afflicted daughters. May their temporary lessebe her sternal gath. Many years ago she became a firm believer in the Splittinal Philosophy, the truths of which conforted her dirough long years of faiting leatth, and have been to her an undor both surround steadfast. She ever heeded the demands of the poor and the suffering, and her hand was always ready to administer to their necessities.

From Oakland, Call, at 6 v. M., on Friday, Feb. 18th, David Hoy't, aged 63 years 11 months and 15 days.

David Hoyt, aged 64 years 11 months and 18 days.

Mr. Hoyt was the father of Mrs. Ada Foye, the distinguti-heldest medium of san Francisco, and was near seeing his 64th birthelay, he being one of those lew persons whose hirribday occurs only once in four years, and this year some of his friends were preparing to give him a splendid dinner on that occasion. He was in perfect health up to the time of his decease, when he fell in the street by a stroke of apoplexy as suddenly as it struck with lightning, and all of his earthly cares were closed without a struggle. He was universally respected for his integrity of character, and for bis kind and gentlemanly deportment. Mr. Hoyt was form in New Hampshire, but spent a large portion of his life in Boston. In his early years he was a member and deacon for the Hapite church, but the wonderful mediumship of his only civid scon led him to adopt the Spitiualistic Philosophy, to which he faithfully adhered until the time of his departure.

A FRIEND,

From Duxbury, Mass., suddenly, Feb. 15th, George Galloupe, aged 49 years, only son of Win. Galloupe, M. D.

From Haverbill, Mass., Feb. 20, 1999, aged 13 years 3 months.

She was called home early in life to meet her mother who had passed on before, and to unite with the kindred and loyed ones at rest. May intuistering angels attend the father and sister and brother, imparting to them such comfort as Spiritualism only inflorids, till they meet her again. The writer has been called these times to this family to address them when they had the forms of their loved ones away.

SAMUEL GROVER. From Haverhill, Mass., Feb. 22d, Alice M. Sargent

From her residence, 47 Pledmont street, Boston, Feb. 22d, Eliza A., wife of Shubell Barnard, aged 57 years 9

months.

She was a true and noble woman, and a zealous worker in the cause of Spiritualism and all the Liberal reforms of to day, and we shall mass her material presence: but we still have her spiritual analistrations, and will endeavor to so live that we may belt ourselves for her congenial society when we pass to spirit-life.

From West Warren, Mass., Feb. 31, of consumption.

Frank P. H. Brown, (son of Jonas H. and Emeline Brown) aged 23 years 6 months 20 days.

He has gone to meet his only sister, who passed to spirit-life three years ago, at nearly the same age, and of the same disease. They are not dead, but merely gone before,

To Book-Buyers.

At our new-location, No. 9 Montgomery Place corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual,: Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by each will receive prompt attention. We are prepared to forward any of the publications of the Book Trude at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when each does not accompany the order. Send for a free Catalogue of our Publications.

In quanting from the HANNEH OF LIGHT, care should be taken to distinguish between editorial articles, and the communications condensed or otherwise of correspondents. Our columns are open for the expression of impersonal free thought; but we cannot undertake to endourse the varied shades of odd for to which our correspondents give

Banner of Zight.

BOSTON, SATURDAY, MARCH 11 1876.

PUBLICATION OFFICE AND BOOKSTORE, 9 Montgomery Place, corner of Province street (Lower Floor).

OKNIS FOR THE BANKER IN SEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

> COLBY & RICH, ", PUBLISHERS AND PROPRIETORS.

LUTHER COLBY EDITOR BESINESS MANAGER

OF Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTTIKE COLEY; and all BUSISKS LETTERS to ISAAC B, RICH, BANKER OF LUTTIF BURLEHING HOUSE, BOSTON, MASS.

The Banner of Light Public Free Circles.

There will be two Free Circles at this office next week, on which occasions Mrs. Jennie S. Rudd, the well known unconscious trance medium, of Providence, R. L. will officiate. The first will take place on Tuesday afternoon, March 14th, and the second on Thursday afternoon, the 16th. We hope to be able to announce in our known to his profession whereby these molds next issue that arrangements have been completed insuring the continuance of these Circles: regularly tiene i nock hereafter.

Church and State.

The question raised by bigotry respecting a change in the Constitution, so that it shall convey a formal and political, and thence a legal recognition of the Constitution, forces itself at all points upon public attention. There is no escaping from the evils which are constantly making themselves visible under the imposition of such an amendment. The ministers in the churches, it seems, are not all agreed upon it, but the clearer-headed of them see at a glance what difficulties it will entangle them in, and how seriously it will compromise both the Church and the State. From time to time sensible articles make their appearance on this subject in what are styled the religious newspapers, which are of course none the worse for that association. They show that there is at least a chance for reaction in that particular department of the public mind; that the sober second thought is at work more or less actively; that what appears fair and prom-Ising at the first view will generally bear a more patient investigation, and is not to be accepted. unadvisedly.

A distinguished Professor in the Ohio Wesleyan University has been giving his attention to this subject, and he writes in the Christian Advocate in a most sensible and convincing strain on the proposition to put God into the Constitution. It would be, as he sees and acknowledges, but a verbal recognition of God at most, while the spirit that actuates it is the fell spirit of fanati-"If we not God in the Constitution ! asks, "what God shall it be? That of Jefferson, or of Franklin, or of Washington, or of Calvin. or of our new Cardinal? For they all have very different Gods. Put in the Christian God, and you at once virtually uncitizenize all non-Christians. This Government would then be by and for Christians; all others would be only tolerated. The State has then already partially become a Church State; it in so far reccommends Christlanity, and hence in so far performs the functions of the Church." That is sound reasoning, and it is impossible to get away from its conclu-

Professor Lacrolx proceeds as follows with his argument: "We say, therefore, here-take not the first step, for the others would be pretty sure to follow. We should then simply repeat the sad story of the past. Our State would be entangled with the Church-our Church would be policed by the State, and in all this pure religion would be the chief sufferer. All history is on our side, Legislative enactments never helped religion. Legal requirements never promoted piety. The State, in undertaking to second the Church, only trammels it. Law-enforced Bible reading is perfunctory and Barren. Centuries of experiment liquid, adherent substance, like the paraffine abundantly prove it. The Bible is not a secular and then withdrawn leaving the glove entire arm; it is the arm of the Church and of the individual soul. Our American nation is organized upon this basis; let us not in our unwise zedt depart from it. Let us simply ask; of the State to let the Church alone. If it proves to be unequal to its task, if it cannot Christianize the masses without backing from the State, then it Is no longer the Church of Christ." The case could not be put more forcibly for the true interests of the Church.

What effort can be too great, in view of the opportunity that is visibly offered to turn the weapons of bigotry and fanaticism against those who are using them, for all persons of liberal faith to undertake on behalf of the truth which makes us free rather than slaves to priests and ecclesiastical systems. We some time since appealed to all such minds to rouse themselves to a just sense of the situation, and employing a common figure of speech, we called on all liberal person to "beat to arms" in this cause of spiritual freedom. An attentive reader in Kansas manifests alarm at such a call, and devotes several pages of manuscript to deprecate a carnal war on a spiritual topic. It was not physical weapons to which we alluded, yet nothing is more plain than that, if this scheme of bigotry is allowed to proceed to a successful result, there will ensue a warfare that will be dyed deeply in the blood of contestants: Let us all work early and unitedly, then, for the suppression of this fatal heresy where it is.

Read the article entitled "Dr. Carpenter on 'Prepossession,' " from the pen of Epes Sarpage,

The Spirit-Mold Phenomenon-Testimony of a Sculptor in Washington.

The popular interest in this surprising and convincing phase of the manifestation of spiritpower has received a strong impetus of late in Boston, through the highly successful efforts of Dr. H. F. Gardner in bringing before the people at intervals during the regular course of Sunday lectures, which for the past fall and winter he has conducted at Paine Hall, the well-known medinm, Mrs. Mary M. Hardy?

Mrs. Hardy is entitled to the thanks of the friends of the cause for the self-devoting spirit which she has manifested under the severe trials which have been imposed upon her by skeptical minds in this city and vicinity. She has readily consented to the most exact test conditions, and borne with remarkable firmness the ice cold sensation of repression which the antagonistic magnetism of aroused opposition among individuals in a large audience is capable of throwing upon the shrinking form of the medial instrument; indeed, she had progressed so far as to be able to hold private scances successfully, under the wire-box test so minutely described by us in a late issue, and hopes were entertained for the holding of a public circle with the same conditions in Paine Hall. Her recent severe sickness, however, prevented any attempt at the undertaking, and the crucial test scance-toward which so many in the community are looking forward with sentiments variously ranging from the level of common curiosity to the highest pitch of enthusiasm≥is now necessarily postponed till she returns from fulfilling her engagement in New York.

Those minds in the community who have solaced themselves with various unique theories concerning the production of these paraffine gloves-such as "feet" doing what hands could not, "prepared casts" being secretly brought. into the scance, etc.-will find evidence in the letter given below, from a talented sculptor in Washington, that the "feat" they talk about so glibly bears on its face, to the eye of, the trained artist the plain proof of its genuineness, he being obliged to acknowledge (although he is not a bellever in Spiritualism) that there is no method and their corresponding easts can be produced, with the delicate outlines, the well-preserved cuticle, etc., which they present at the scances of Mrs. Hardy:

To whom it may concern:

WASHINGTON, D. C., Jan. 30, 1876. This is, on special request, to certify that I am a modeler and sculptor of twenty-five years' exrience, several of which years I spent in Italy, in the study of the great masters of painting and sculpture; that I am at present a resident of Washington, having my studio at 345 Pennsylvania avenue, and that on the evening of Jan. 4th Inst., I was asked by a friend to repair to the resince of a private citizen, 1016 I street, N. W. Washington, to examine some gypsum casts of hands and give my judgment thereof; that I was there shown by a gentleman who was presented to me as Mr. John Hardy, of Boston, Mass., seven casts of as many different sizes of which I inspected under a strong light and with the aid of a microscope; that I found each of these a wonderful production, correct ly modeled according to anatomical laws, and wrought with such minutia, as to the lineaments of the cuticle, etc., as I have never before seen in models of hands, or any part of the human body, except when the same are made by the actual application of gypsum or wax to the naked hand, or other part, in several separate pieces which when united form a "piece-mold," in which the casts are taken; that these casts in question bore no evidence of having been made in "piece-molds," (or "waste molds," as called in my art,) but seemed to have been cast in solid molds. That among these easts was one which I was informed is reputed to be that of the right hand of the late Vice President, Henry Wilson, and made since kis decease, and which appeared to me to be singularly like his hand in shape and size, I having viewed his hand a few hours after his death, when taking the only mask of his face which was made, and purposing to take a mold of the hand, which I was prevented from doing only by the anxiety of the awaiting surgeons to perform their *post mor*

I willingly add, as requested, that the abovementioned east of Mr. Wilson's hand would, if made by our "modeling tools," do great honor, in my opinion, to the most accomplished artist who ever lived; that being specifically interrogated upon, this point, I fearlessly give it as my judgment that not more than one in one hundred putable sculptors could model such a hand, in all its details, and that it would be hazardous for that one to try; that there is no method known to my art in which these casts, in the condition in which they were, as presented to me, could be made ex-cept in piece-molds, as to general configuration, and then subjected to elaborate carving to hide the seams and other evidences of the manner of their production-a great work in itself, when I consider the microscopic inspection which the casts withstood; that the creation of one of these casts would (if possible to be effected by any one sculp-tor, without the aid of a most talented engraver) require several days' time; that I was shown on the same evening at the same place with the casts, two gloves or molds of hands, made of paraffine, in the like of which I was told the casts were taken; that I carefully inspected these paraffine molds and found that they were with out seams in any part, and must have been made in some way whole, over some model, like a perfect human hand, for instance, which model might be dipped several times into some semibut such was the shape of the gloves and molds (as well as that of the casts,) with curved fingers, wrists some inches smaller than the size of the hand at the centre, or over the phalangeometacarpal joints, etc., that I deemed it impossible to withdraw the gloves whole, and of even thickness throughout, and was therefore left without any satisfactory theory of the method of

I am also requested to state that I am not a Spiritualist, have never attended a scance, or conversed with a "medium," so-called, to my knowledge, and know nothing of the philosophy of "Modern Spiritualism," except what is generally imputed to it as regarding the immortality of the soul, and the possibility of the spirits of the dead returning; the former of which is a matter of faith with me, but of the latter of which I have no evidence sufficient to entitle me to an opinion thereon pro or contra.

JOHN O'BRIEN, Sculptor.

The American Spiritual Magazine. Samuel Watson, publisher, Memphis, Tenni, for March, shows a firm countenance, and speaks

in tones which are easily to be understood. The Inner-Life Department, a strong editorial defence of Mrs. Miller the materializing medium, and articles on spirit-photography, the double, etc., etc., fill up the measure of its interesting

The woman suffrage movement looks hopefully to the incoming State of Colorado for help. The constitutional convention has adopted a chapter in the elective franchise, which requires the first State Legislature to provide by law for the submission of the woman suffrage question to the people. It would be a signal triumph for gent, Esq., which will be found on our eighth the cause, if the Centennial State should open the ballot-box to woman.

Condemnation of Leymarie.

THE PERSECUTION OF SPIRITUALISTS IN PARIS To Mr. Harrison, [of The London Spiritualist:] Sin-The High Court decided, last Monday that I am a great criminal by confirming the sen tence of the two former tribunals.

I am, therefore, about to face a terrible trial,

and to revisit the sad walls of Mazas.

But I look torward to it with a brave heart knowing that truth has need of sacrifices, even in the person of her humblest votaries. I shall main there almost cheerfully, in spite of the extreme wretchedness of these modern bastiles ince the Spiritualists have grasped hands with the Spiritists in true brotherly union, a very significant fact in these troubled times

We are now awaiting your lists of signature, pleading in terms of wise discretion for liberty for the prisoner,

Piease convey my thanks to all who have taken part in the good cause in Great Britain. p will bring its own reward

Your devoted and grateful friend, P. G. LEYMARIE. Paris, Feb. 11th, 1876.

The above earnest words from the unfortunate but, undaunted editor of the Revue Spirits tell **a** sad story of legalized oppression, and bring the

American render face to face with a demonstration of that deadly animus with which sectarian bigotry has infilled alike the social state, the political systems and the judicial tribunals of the Old World: They do more—in that they furnish an index of what the same spirit of insane hatred toward reform and reformers would labor to accomplish, had it the power, in our own land. We have endeavoyed to place the slips referred

to in the letter above given, before as many of the Spiritualists of America as was possible in the time we have had to work in, and in this effort we have been ably seconded by many friends in various parts of the country, who have taken upon themselves, the onerous work of canvassers in their immediate neighborhoods; and as a result we have been enabled to despatch during the past week a petition bearing nearly three thousand signatures, wherein President MacMahon is earnestly requested to grant a pardon to M. Leymarie, this gentleman being the victim of a conspiracy the chief characters in which showed some of the darkest points of human nature. May kind angels of power accompany this effort of American lovers of free thought, and crown it with success.

The Twenty-Eighth Anniversary

Of the advent of Modern Spiritualism will be appropriately celebrated by the Spiritualists of Boston and vicinity, joined by representative delegations from various parts of Massachusetts, at Paine Hall, on Friday, March 31st, the services to be carried out under the auspices of the Chil dren's Progresssive Lyceum of this city.

In the morning, exercises will be held in the lower hall under the direction of Dr. A. H. Rich ardson. At 2 P. M. the lower hall will be under the supervision of Mr. George A. Bacon, where speaking will take place. At the meeting in the evening, Dr. H. B. Storer will preside. In addition to the above, it is proposed to have a Children's Festival in the upper hall at 2 P M., consisting of the usual Lyceum exercises, at the conclusion of which the children will partake of a collation at Banquet Hall. The upper hall during the evening will be occupied by those wishing to join in dancing. The First Regiment Brass Band

will furnish music during the day and evening. The following organizations will be the guests of the Boston Lyceum, and will take part in the exercises: Salom Lyceum, John Handel, Conductor; Harwich Port Lyceum, G. D. Smalley, Conductor; Plymouth Lyceum, I. Carver, Conductor; Rockland Lyceum, F. J. Gurney, Conduc-

In order to meet the pecuniary outlay necessary in carrying forward this movement to a successful conclusion, the communities of arrangements (of which body J. B. Hatch, Conductor Boston Lyceum, is chairman, and W. H. Durell, treasurer) have prepared the following scale of day and evening to services Lower Hall, forty cents. Single admission, fifteen cents. Tickets for dancing, admitting lady and gentleman, seventy-five cents. Additional ladies, twenty-five

James M. Peebles and his New Tour.

This talented writer and lecturer has finished his engagement at New Orleans, and ere this has probably commenced his Central American journey. We have made special arrangements with him_to furnish for the Banner of Light a series of articles describing his visit to Mexico, Yucatan, etc., much after the fashion of his Letters of Travel, written for and published by us while he was voyaging round the world. His first letter, which will appear soon, will bear date at Vera Čruz, Mexico.

We have a fine article from his pen on "Hints about Books, Authors and Travels," which we

hope to present to our readers next week. On the evening of Sunday, Feb. 27th, on the occasion of the termination of his two months' season of work in New Orleans, the Spiritual Association of that place passed the following preambite and resolutions, as indicative of their friendly regard and appreciation:

friendly-regard and appreciation:

Whereas, During the past two months we have enjoyed the pleasure of listening to a highly interesting course of lectures by J. M. Peebles, who has ministered to the spiritual wants of the people of New Orieans with words of encouragement and instruction, and as we hope with pleasure and profit to himself; and.
Whereas, We deem it but justice done to make a public acknowledgment of the benefits we have derived from his inspired teachings, as well as the high personal esteem in which we hold our-friend and brother; therefore he it Readied, By the New Orleans Association of Spiritualists, that we hereby acknowledge our lasting Indebtedness to Bro, Peebles for the words of wisdom and love that have failen from his his during his too brief sojourn in our midst, and that we can and do cheerfully recommend him to spiritual associations throughout the world, why desire to maintain a high standard of mental culture and moral excellence upon their platforms.

Resolved. That we tender to Bro. Peebles our love and sympathy in his pligrimage among the "heathen" of our own and foreign lands; and assure him that wherever his lot may be cast our prayers shall ever be that the Infinito Father and his guardian angels may watch over and protect him, and that his pathway may be strewn with flowers; and it is our earnest hope and dealer that we may in the near future, as in his everal former visits to our city, listen to his voice proclaiming the glad tidings of spirit ministration and communion with departed friends.

Resolved. That a copy of this preamble and resolutions be furnished to Bro. Peebles, and to the spiritual papers and magazines, with the request to publish.

JAS. H. YOUNG, Secretary N. O. A. of S., 235 Gasquet street,

Adolf Grünhertz, M. D., executive officer of the Association of Spirit Investigators at Budapest, Hungary, writes us recently as follows: "I have the honor to inform you that our Association, whose Honorary President is the Baron Odon Von Vay, has elected Messrs. Luther Colby and Isaac B. Rich, Honorary. Members.' Thanks, brothers, for your kindly recognition.

The English lists of signatures to the French Memorial in favor of Leymarie's innocence, numbering over eight hundred names, forming a long scroll attached to the petition, were given into the charge of Mr. J. H. Gledstanes, and by him were transported to Paris Feb. 21st.

Helping the Poor.

When work is denied to so many persons, the most of whom have families depending on them, It cannot escape every one's reflection that unless they are helped they must suffer and die. Hence the most efficacious mode of rendering assistance is well worth knowing.' On this point we may take a timely hint from abroad. A plan that has worked in a certain part of Germany, in a town named Elberfeld, near Cologne, has been described as a good one for adoption by ourselves, when such a multitude of needy ones are continually applying for aid. This experiment in Elberfeld was undertaken some twenty years ago, and it has proved wonderfully successful. The original purpose of it was not to get 'rid of bestowing alms, but to inaugurate the healthier method of respecting self-help. This is the whole scheme :

The city was divided and subdivided under voluntary overseers, having a corps of visitors who were allowed to visit not more than four families, and sometimes only two. The visits were paid once every fortnight. With the same regularity—once in two weeks—the visitors themselves met to discuss their cases and plan relief. Inquiries were searchingly made into every case relieved, to discover if all such were doing what they could to help themselves, and if relatives who were able to assist were likewise doing all that they could. It was not so much to relieve want as to prevent poverty, by encouragement and practical advice, that the work was pursued. In short, the more capable classes of people came in direct contact with the poor ones, closely supervising them, and preventing them from lapsing into a condition of discouragement and misery. In a population of a little over fifty thousand, over four thousand persons were relieved in this way in 1853. In 1873, with a population of seventy-eight thousand, there was no necessity for relief for one thousand paupers, showing how the plan had reduced pauperism and its attendant suffering.

In connection with the Provident Association, of this city, a plan of out-door and visiting relief has been started on the basis of the successful one of Eiberfeld. The idea is to organize a company, or corps, of "cooperative visitors." There are hundreds of them required for the work in contemplation, because not more than four families may be given to each visitor, while the applications are apparently without number. No donations are to be made to families in want, until the visitors' reports are first rendered to the relief committee. All persons who may feel disposed to assist in the cause of genuine charity and permanent relief are requested to leave their names and address with Miss Nesbitt, of the Provident Association, or at No. 148 Charles street, Boston. The plan will be found to possess features which will peculiarly commend it to general favor. •

Attacks on Spiritualism.

Most of the assaults on spiritual science have been conspicuously marked by feebleness, bigotry and ignorance, while few have been free from the element of malicious calumny. The advertisement of D. D. Home in a late Banner indicates clearly that we may expect from him another of those assaults with poisoned arrows, of which an honorable champion would say. This is not war, it is assassination."

Mr. Home is identified with the Catholic church and the old world aristocracy; it is evident there fore that he has no sympathy with free progressive truth seeking Spiritualism; and the style of private gossip in which he indulges concerning eminent Spiritualists is a sufficient premonition of the unwholesome character of his promised work, in which he is expected to gather the filthy records of real or pretended imposture, and all the exceptional instances in which insanity has

appeared among those interested in Spiritualism. How easy would it be by such a style of attack to foster the vilest sectarian malignity, to besmirch the purest reputation or to excite odium against any class. How well do such publications pander to the deprayed taste of those who have no sympathy with the good and true. Really the obscene literature against which legislation has been directed is not one-tenth part as demoralizing in its influence. Catholic bigotry has found in Mr. Home a most fitting instrument for its satanic purposes.

A true psychology shows that Spiritualism is one of the best and most potent hygienic influences in resisting insanity, as the gloomy old theology was one of its most malign sources Mr. Home may gather sensational cases of insan-

ity, in apparent connection with Spiritualism, to answer his purpose, but any fair and honest collection of statistics would make a triumphant proof of the wholesome influence of Spiritualism on the mental condition of our race. If our English friends, Dr. Sexton, Dr. Wilkinson or Dr Hitchman, would give us a resumé of all of the at tainable statistics on this subject, they would render a valuable service which is much needed

"Does Matter do it All?"

.J. R. B.

at present.

E. C. Leonard, writing us from Binghamton N. Y., under a recent date, orders a number of copies of this telling pamphlet from the pen of Epes Sargent, Esq., in reply to Prof. Tyndall's attack on Spiritualism, and says:

"We are holding spiritual conference meetings every Sabbath here, and have continued the prac-tice for the past two years. We have profited much by so doing, and would recommend this course to be instituted in every village and hamlet

where a half-dozen Spiritualists reside. I do wish every Spiritualist in the land would send for copies of this grand work by Epes Sar gent, and circulate them among the Orthodox people and even the clergy. I am sure they would, by reading this pamphlet, understand the spiritual cause better, and it would tend to open their eyes to the verity of spiritual things."

Symbolic Drawings.

We have on free exhibition in the Reception Room of the Banner of Light, a large portfolio of Crayon Drawings, of various sizes, symbolizing spiritual growth and progress, executed under direct spirit control through the mediumship of a highly respectable lady (M. F. T.) residing in Bangor, Me. During the process of the work, the lady had no control whatever over her arm or hand in holding or guiding the pencil. All the pictures are artistic, and some truly beautiful. Those who are interested in the symbolic mode of expressing ideas will find pleasure in examining the collection.

The friends of Mr. and Mrs. James Blodgett assembled at their residence, 92 Gore street, East Cambridge, Mass., on the evening of Saturday, March 4th, to celebrate the 59th anniversary of the birthday of Mr. B. A pleasant meeting was the result.

Interesting Letter from Dr. Pence.

Mrs. Stewart and her Assailants-Attempts at Deception-Fraud Breeds Fraud-Lanes of Marecording Production - Strange Peculiarities - Genuino-ness of the Manifestations - Ancolotes - The Ruling Passion Still Strong - A Remarkable Séance.

TERRE HAUTE, March 1st, 1876. In the Banner of a recent date you quote from the statement of G. B. W. a passage in which he relates that, at one of Mrs. Stewart's scances, what purported to be the materialized spirit of his wife (she being still in the physical form, but he having pretended she was dead,) came forth and embraced him as her husband. All that I can testify to as happening on the occason referred to is this: An apparition advanced to this man (Wilson), threw her arms around his neck, and kissed him. He seemed to be much affected thereat, but whether he addressed the form as his wife, or whether she recognized him as her husband, I cannot say.

After hearing his version of the case, we asked Minnie, the controlling spirit, if such deception could be practiced on the band; to which she replied that they were liable to be imposed upon. Subsequently the spirit Belle, while in the rostrum, in a materialized form, explained further that they were continually besieged by spirits anxious to write and to materialize; that some of these were deceptive spirits, and that the presence of a dishonest person in the circle favored their deceptions, and they were sometimes thus enabled to secure, by false representations, the privilege of manifesting themselves.

Our long and intimate acquaintance with Minnie, Belle, and the other members of the band, has led us to place great confidence in their statementay and our own experience confirms the bolief that spirits, particularly those on the lower plane of development, are liable both to deceive and to be deceived. In the case of Wilson it has been suggested that if the spirit who thus caressed him was not his wife, there was some relation between them not yet explained. He now pretends that his emotion at the meeting was felgned; if so, he must be an adept in duplicity, for he shed tears, and appeared to be under an excitement he could not control. During the scance other spirits came whom he openly claimed as friends and relatives, and they in return admitted the recognition. On seeing Belle and the medium standing on the rostrum, side by side, in plain view of all, he voluntarily acknowledged that he was convinced there was no humbug in the case. Could be have been shamming all this while? If so, what are his representations worth? And if It be a law that like attracts like, is it surprising that he should have drawn to himself spirits who were willing to meet him half way in deception?

One word as to some of the strange peculiarities in these materialization phenomena. An anparition of a female; we will suppose, is seen at the cabinet door. Some man in the circle asks, "Is that for me?" Without answering, and with a wild, confused look, the apparition scrutinizes the questioner. Then, from another direction, her name is called. Quickly turning, she recognizes her husband, who now, with extended arms, persistently and affectionately invites her to approach. Instantly her hitherto wild look gives place to a smile. She struggles against the magnetic forces that hold her back; her form sways to and fro, but at last, overcoming the power that seems to keep her in suspense, she rushes to greet the beloved object of her recognition; her arms are thrown hastily around his neck; and then, with a hurried kiss on his brow and a farewell shake of his hand, she returns to the cabinet and is seen no more. But one strange omission remains to be told: A son is sitting by the father's side, but the spirit mother does not notice him. How can this be explained? "Even thus," say the spirit band : "The spirit usually, on assuming for the first time a materialized form, is wholly unable to realize its actual condition; it is confused and bewildered. On hearing its name pronounced, it is, as it were, partially restored to consciousness; it directs its at tention to the one object it recognizes; it sees the presence of that one, but is lost to all else."

Yet there are exceptional cases. For example, the other evening the apparition of an elderly Quakeress appeared. A lady called out, "Grandma!" giving the surname. The apparition started to greet the granddaughter, but, seeing some orange-peel on the carpet, stopped and removed it. This done, she renewed her effort to reach her granddaughter. They met, greetings were interchanged, and the spirit returned to the cabinet. Minnie explained that the old lady felt vexed at herself for her foolish act in noticing the orange-peel; "but," added Minnie, "she did not at the moment realize but that she was back in her own parlor as of yore." The granddaughter remarked that the incident was a good test of her grandmother's identity; for it was quite characteristic of her. It was indeed the ruling passion (of neatness) strong even in the novel state of materialization.

After materializing repeatedly the spirit seems to become more thoroughly individualized and more conscious of its relations to surrounding objects. Our séance last evening, (Feb. 29th,) was held in the large hall, and a new cabinet was used. The spirit Belle made her appearance, and Captain Hook invited her to take a walk through the hall. Thereupon she stepped six or eight feet from the cabinet, and then came to a halt. After some three or four minutes, during which she kept her eyes constantly on the medium, (who could be seen in her seat, as the cabinet doors were open, Belle passed on, quitted the rostrum, and, locking arms with the Captain, strolled off through the hall. Returning, she accepted an invitation to promenade with a lady friend, and side by side they walked along, conversing as naturally as two mortals could have done; in fact the one was, to all external appearance, as much flesh and blood as the other. And all the while there sat the medium in the cabinet!

The further the spirit-form goes from the medium the more the magnetic forces holding it seem to be weakened. In the promenade described, the parties must have gone at least sixty feet from the medium. The fact is interesting as showing what can be accomplished under good conditions, and after the spirit has got accustomed to the process of materialization.

ALLEN PENCE. Respectfully, We have read the above letter, and can corroborate fully the facts stated.

JAMES HOOK. SAMUEL CONNER.

Dr. H. B. Storer's medicines are becoming more popular every year. He is receiving orders from all parts of the country. Special information will be given by letter to invalids ordering the Doctor's excellent medicines. His bloodpurifier is a capital article. The spring is the time to take it.

Public Corruption.

It is impossible to refer to the recent shocking disclosures of corrupt unfaithfulness in public life without a shudder of the spirit at the fact that such a condition of things has for some time existed in our government. But it is no more nor less than a natural outgrowth of the times. which have for years been sadly out of joint. What has been revealed at the national capital is but what was to have been expected from the full and complete exhibition of the newspapers facts with which all were sufficiently acquainted. It is a story of disgrace and shame, at which all ling the continuance of this great festival of the honest citizens involuntarily hang their heads. What is to be hoped for in respect to the financial credit of the nation when such is the disclosure of the moral rottenness of its government? Yet | periodical in such a manner as will make them so long as such a state of things exists, it is far instantly accessible; the space devoted to each better to have the corruption brought to the surface, that it may not continue to "mine unseen" the vitals of our republican government and institutions.

It would not be a bad use to put this centennial year to, to spend it in purifying and exalt- journal which he desires to examine or refer to ing the administration of our public affairs. The love of money seems to have driven out the vir- journalists' headquarters and reading room. tues of honesty and purity, and to have set up a sort of vulgar idolatry in its stead. Washington "society" is corrupt, conceited, pretentious and ment, will be made additionally valuable by loud, and that may stand for a description of the spirit which it embodies in many another city to above—a book of some 300 pages—to be printand social centre. There is need of a general purification. The fountain is not polluted, but Press, Cambridge, Mass. We wish the enterprise the tributary streams are muddy and foul. Let every success. us get back to the pellucid fountain head again and all will be right. We must have simpler ideas of life everywhere, and then enforce them upon our public agents. Give us honest money for one thing, that business itself may not be gambling. Let the rule of strict economy be enforced in public affairs, and temptation thus be lessened. We must bestir ourselves in this work of reform, or we are lost.

Banner Public Free-Circle Fund.

We acknowledge since our last report the recelpt of the following sums toward the maintenance of our Public Free-Circle meetings: From Orson Johnson, \$1,00; Thomas Wardall, 50 cents; Mrs. Hattie Shattuck, \$1,00; Mrs. Mary Orno. 35 cents. To the generous ones, who so fully appreciate the importance and true-significance of the Banner Spirit-Message Department and Free-Circles as to assist us pecuniarily in this specialty -so much desired by our spirit friends-we tender our grateful thanks, and are requested also to tender the thanks of the invisible hosts who have been benefited through this avenue of return.

Special Notice to Subscribers.

Two more numbers of the Banner will close the present volume, therefore those of our patrons who wish to renew are respectfully requested to remit at once.

We not only earnestly desire all our present subscribers to renew, but anxiously solicit them to exert their influence to increase the number of names on our books, and thus assist us in the great work we are engaged in of promulgating truth for the enlightenment and good of the whole human family.

People's Course at Paine Hall.

J. Frank Baxter, lecturer, vocalist, and test medium, will occupy the platform at this hall, in Dr. H. F. Gardner's series of popular lectures, on Sundays (afternoon and evening), March 12th and 19th. His evening lectures will be made additionally interesting by his tests of spirit-presence. His descriptions made in the past have been readily recognized, in the great majority of cases, by the audience before him, and in this phase of development he has no superior.

After my way of thinking, observes Preacher Murray of this city, there is so much of that you must have been inspired." To which the infinity in our structure, so much of the immortal within the mortal, that it seems irreverent to attempt to fix limit to its expression. To me, the earthly part of man's construction seems so little, and the heavenly part so vast, that earth and time are not thought of as giving any measure to me or my kind. Man seems too large, as you see him in the light of his equipment, for earth to hold. Noble thoughts these, and nobly spoken. None could be more spiritual either in conception or expression. The spirit being the man, as Mr. Murray admits, what marvel that it manifests itself more powerfully and strikingly out of the form than in it. How are we to discard spiritcommunion in the light of this large fact that the immortal part of man is so infinitely more than the mortal part that human conception is not adequate to understand it? The spirit being the whole, let the objections to spirit control cease to be urged any longer.

Our friend John Brown Smith sends us two lengthy articles from the columns of the Haverhill (Mass.) Publisher for Feb. 19th and 22d, on "A Universal Phonachygraphy and Language Combined." It is impossible for us to spare the space necessary for the reproduction of these sketches-though we would be pleased to do sobut those of our readers who wish to peruse them can send to the Publisher office for the back numbers.

On our eighth page will be found an article from a prominent lady writer, wherein the experiences of the author at a flower scance with Mrs. Thayer-held under strict test conditionsare set forth in choice diction and in a manner to interest the public. We call the particular attention of one of our Philadelphia lady correspondents to it.

Mrs. Clara H. Dearborn, Clairvoyant Physician and Trance Medium, announces that it is her intention to visit England, France, Spain, (Madrid) and other places in Europe, on the latter part of April next. She will return in Septem-

Those who will not examine for themselves either the literature or the phenomena of Spiritualism, should at least refrain from passing judgment on a matter of which they are confessedly and willfully ignorant.

A correspondent writing from the West says: "Spiritualism becomes more and more interesting as its developments advance, and the Banner grows even more and more indispensable to its readers.

Read the article entitled "Alleged Spiritualistic Miracle in Bolton,"-a cure performed through the instrumentality of Dr. Mack, of Salem, Mass., who was then on a visit to England. iThird page.

A republic has been proclaimed in Servia and the Abend witch dynasty deposed.

American Newspapers at the Centennial.

George P. Rowell & Co., 41, Park Row, New York City, have embarked on an undertaking novel in its character, but worthy the most extensive cooperation on the part of the press of this country. It is proposed to erect a Newspaper Pavilion in one of the best positions on the Centennial grounds at Philadelphia, Pa., wherein a published in the United States can be made dur-

The plan of exhibition is an alphabetical arrangement of partial files of each newspaper or bearing a label with the name of the publication printed thereon, and further designated by a number, by means of which a stranger upon reference to his catalogue will be able at once to approach the section of the building where the particular may be found. The building will also serve as a

This exhibition, attractive as it will be in itself to the public as a monument of literary achievemeans of the fine gazetteer and catalogue alluded ed from electrotype plates at the University

Allan Kardec's "Spirits' Book."

The Spiritualist (London, Eng.,) holds the following language concerning this excellent and exhaustive volume:

"The book is characterized by a refined, ele-gant style and deep thought, so that it is calcu-lated to deeply interest all thinkers connected with the spiritual movement. A work written in a more philosophical style has never yet been published in the English language in connection with Spiritualism, and it is sure to interest all readers, whatever may be their opinions about the re-incarnation doctrine. It is a book for which there will be a growing demand the more it is known, although its progress, like that of all works of the kind, will be slow. * * * It contains from 450 to 500 pages, is well printed and neatly bound. * * * He [Kardee] professes to give true theories of nearly all the phenomena incidental to existence, and deals with the carear of terious problems connected with the carear of terious problems connected with the career of during its life in this world, and during its existence in the land beyond the grave."

Charles H. Foster.

Forney's Sunday Chronicle (Washington, D. C.,) for March 5th, thus speaks of this world renowned medium and the marked effect he is now producing in that city:

"The most marvelous, gifted man of modern times may be found daily at his quiet parlors at the capital, at 720 Thirteenth street, north-west. He brings to our fair city his beautiful and accomplished wife, whose charming manners teach us the refinement that is derived from the most cultivated associations both at home and abroad. Mr. Foster claims to enjoy the same gift accorded to Swedenborg and the prophets of old, and declares that spirits impart the knowledge so mysteriously obtained. This is not satisfactory to the world at large, and yet what solution can be given to the wonders he performs? Among his visitors may be counted Cabinet ministers, senators, members, and scores of the best people that go to make our most respectable society at

14 Nothing Like It."

A lady writing from Western New York-an ardent admirer of Helen Harlow's Vow-says of Mrs. Waisbrooker's new book, "Nothing Like It": "I thought when I read 'Helen Harlow's Vow! that there was indeed nothing like it, but it is merely a drop in the bucket compared with her last work." And a lady in Indiana, writing to the author, says: "The Doctor states that he thinks you have written better than you knew; Mrs. W. replies: "I know that I was inspired. quickened by a power outside of me. Of myself I can do nothing."

Zion's Herald, the organ of the Methodists, asks pertinently, "Why should there be artificial symbols of sorrow? Why should the memory of a noble and useful life be pronounced in melancholy tones, and be the occasion of formulated sadness? Why should our Christian burial services take upon themselves such a sepulchral air? Why sing such mournful and plaintive strains?" It is not to be wondered at that reflections such as these inquiries imply rise to every mind. If death is as natural as birth, there is certainly no need of lamenting its approach. If it unlocks the gate to the freer and higher life, puts us in the use of nobler faculties, and brings to us multiplied and exalted opportunities, why mourn over the event as if we would not be comforted? Alas I the hardness of the creeds of superstition have so frightened people that life itself is robbed of its natural cheerfulness, and they are fit neither to live nor die. Spirit-communion dissipates these superstitious fears, and brings the human spirit out into the morning light.

Spiritualism is so universal, says the Chicago Republican, it numbers so many hundreds of thousands of persons of all grades of intellect and truthfulness as its followers, that to disbelieve them utterly would be equivalent to ignoring all human testimony. There are plenty of men and women of the very highest mind and culture who believe in it, who have tested its claims themselves, with persons and under circumstances that made collusion an impossibility. It is this reiteration of a great fact that cannot be successfully denied—the fact repeated by the Republican above in regard to the weight of human testimony, that will in time surely break down and overwhelm the gainsayers. As much is accomplished in this way for truth as by a constant repetition of the proofs themselves. Cumulative testimony is a force which mere abuse or denial cannot always overcome.

Gather up your manuscripts, go home to your suffering families, and win by successful service that which you ask here, but which we have no power to give—the confidence and patronage of the public."

These words are by the San José Mercury put in the mouth of the California Assembly, as an answer to, the howling allopaths who are demanding that the law shall be invoked to stop all other systems of medicine from practice in that Commonwealth. Will the legal Solons of the Golden State please endorse the above noble sentiments, and show these medical bigots the door?

J. J. Hartman, the spirit-photographer, is out with another proposition for a test scance. The flerce skeptics of Cincinnati should bear the fact in mind.

BRIEF PARAGRAPHS.

SHORT SERMON. - Confidence betrayed maketh the soul

When the telegraph was invented, admirers of Shak speare saw prophery in the words he put in the mouth of the sprite Puck—"1'll put a girdle round the earth in forty minutes." If Monsignor Dupauloup succeeds in having Joan of Arc canonized, the great poet will again be made a prophet, for he makes the Dauphin say, "Joan is Pucelle shall be France's saint."

The appropriation called for by the English government the British House of Commons Monday evening, March

"Have you taken any remedy?" asked a physician of a sick person whom he had been called to visit. "No," said the patient, "I haven't taken any remedy, but I 've taken lots of doctor's stuff."

CORRECTION .- Dr. Mack, of Salem, informs us that the paragraph in this paper week before last stating that he is soon to return to England was premature. He has neither made up his mind when he shall revisit the old country, nor is he under engagements with any one to accompany him when he does go.

Sir Richard Davies Hauson, Chief Justice of Australia,

The meanest and stinglest man in Visalia, Cal., being ill and afraid of the end, was prevailed upon to make his will. After reading it over carefully, he arose, drew on his pantaloons leisurety, and was heard to exclaim: "Egail this is too much to leave any man t" He can be seen walking the streets now as well as ever: --

South Carolina leads off for leap year with a decision that bachelors can receive no protection from the home-

When a young man calls on a girl for the first time, and when the conversation lags and the subject of the weather has been torn all to pieces, then it is that the photograph albums step in and fill up the gap that nothing else in the world could bridge,—Fulton Times.

Ninety million postal cards have been sold by the govern nent since the 30th of June last.

Why must the letter "d" be the most wonderful letter in the alphabet? Because it is the centre of "wonders." Common sense is God'sowndivinely appointed commentator and expounder of all revelstions. It will give you the key If you seek it, -Christian Union.

There is a town in New Hampshire where " crooked

There will be thirty-two of the governments of the world represented at the Centennial besides our own.

According to present intentions Winslow, the forger, will proceed to Boston by the Cunard steamer Siberia, on Tuesday, the 21st of March.

Late Haytign advices say that all Cubans have been ordered to leave Haytt or be handed over to Spanish gun-

Current reports state that the revolutionists under Diaz are rapidly gaining strength in Mexico. Considerable consternation prevails among the Government adherents it the towns along the Mexican border. Many families are seeking protection on the American side of the Rio Grande.

Grace before meat—a handsome woman at market. -Low Cour.

The question is asked why newspapers will persist in ab breviating a son of temperance and making a S. O. T. o

Said a juyenile Dundreary, white coming down stairs: Mother, if I was to lose my balance, where would it go

A NEW READING OF AN OLD VERSE. A NEW READING OF AN OLD VIEWS.
Lot kings delight to war and fight,
For time hath made them so;
Let haughty monarchs plot and plight
Their troit as Nature's fee;
But peoples, you should never let
Your warlike passions rise.
Or you fierco hattle's blows will get,
While tyrants selze the prize.

A statue of the late Dr. Livingstone has been completed, and it will be erected on the site set apart for it on the North bridge, in Edinburgh, Scotland.

King Alfonso on his forthcoming triumphatentry into Madrid will be escorted by twenty thousand soldiers who participated in the overthrow of the Carlists.

A man that will swear at the pig that neglected to eat the access that grew the tree from which came the refract ry piece of oak he is valny trying to spill, may be said to have gotten down to the root of the thing.—Alla-California. By an accident on the Valley Branch of the Baltimor

and Ohio Railrond, sixty-three miles from Hayper's Ferry on Monday evening, March 6th, ten persons were killed and several others intured. Horrible accounts of Turkish cruelties continue to ar-

rive from Bosnia. Twelve hundred Turss attacked the Christian inhabitants of the town of Crupa last Sunday, murdering many and plundering the shops.

Don Carlos is spoken of as a carlossal faiture.

ought to have a bell-punch.

The Worcester Press drops into poetry over the "Old Elm ': "The tempest's roar long time it bore, but bandages were valu; its trunk gave way one windy day-it could not stand the strain. Cone to meet the original Lib-

The English Sanitary Record states that thirty-four cases of typhold fever recently broke out suddenly in a limited district, in twenty different families, the cases being mostly confined to children. It was discovered that all of the families received their milk from the same farm. This farm was visited, and it was found that six of the farmer's family were down with the fever. The water used in the dairy was from a well close to a cess-pit; and there was no room for doubt that the breetlon was transmitted through the district by means of the tainted milk.

A meeting was held Monday afternoon, March 6th, at the residence of Rev. E. F. Strickland, and organized under the title of "Chelsea Woman Suffrage Society." The following were elected officers: Rev. E. F. Strickland, President; Electa A. Brown, Vice President; Edward F. Strickland, Jr., Secretary and Treasurer; Mrs. C. P. Nickles, Mrs. S. E. Thayer, Mrs. A. C. Cheney, Directors and Executive Committee.

Dr. Peterman, the great German geographer, expresses himself satisfied that the diamond fields at Zimbaye, Africa, are identical with the Ophir of the Bible, from which King Solomon is said to have conveyed gold and ivory and precious stones for the construction of the temple place now possesses ruins and extensive plies of buildings of unquestionably remote antiquity.

The stories of the adventures of Winslow and the fall of Belknap in the Boston Sunday Herald raised the circulation of that paper to \$5,308-the largest number it has ever

Late advices from St. Domingo state that President Gon zales, having been twice defeated in battleat Puerto Piata had resigned the Presidency, and will leave the country The provincial government has been reëstablished .

The Herzegovinian insurgents are reported as dishear t ened and fleeing, and victorious and deflant almost in the same column by our exchanges. The reader can choose the report which suits him best.

According to a correspondent of Land and Water, the thistle can be completely exterminated by giving the field in which it grows a turn of rape seed. Trials have been made in fields where the whole ground was full of thistles, and in every case the thistle vanished, faded, turned gray and dried up as soon as the rape leaves began to touch it. Prof. Tyndall was married in London, Feb. 29th, to Miss

Louisa, daughter of Lord Claude Hamilton. A distinguished gathering was assembled, among those presen eing Profs. (arlyle, Huxley and Hooker. The wedding took place at Westminster Abbey, Dean Stanley officiating:

We have got our safe fixed now. The keys are so distributed that five persons are necessary to open it. One of these is the mail clerk, another is the chief of police, the third is a tax collector, the fourth is a butcher, and the fifth is the jalior. With this combination it is simply impossible to get our poetry.—Danbury News. A common white bean split in halves and the flat side of each half bound dry upon the wound, is said to be a sure

relief in case of cuts or injuries produced by puncture.

Such punishment contain
For wicked men abounding.

For wicked men abounding.

Five quarters in one whole.

Assertion how actounding i

Columbus, Ind.

NEW MUSIC.-We have received from the publishers Wm. A. Pond & Co., 547 Broadway, New York City, a new song and chorus, written and composed by N. Webb. and entitled "Angel Guides."

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITIAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE STRUTTALIST: A Weekly Journal of Psychological Science, London, Eng. Price Scents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, III. Price 5 cents.
THE LITTLE BULQUET. Published in Chicago, III.
Price 16 cents.

THE BUSINESS AT WORK, Issued fortnightly at THE SPIRITUALIST AT WORK, Issued fortnightly at thicago, th, E. V. Wilson, editor. Price 5 cents. Voice OF ASSELS. A monthly journal, edited and nanuged by spicits. Published in Boston. Price 10 cents.

per copy.

The Tricible. Published in Boston. Price 6 cents.
The Herald of Health and Jourgan of Physical Cultures. Published in New York. Price 5 cents.
The Spirity at Manazine. Published monthly in Memphis, Tenn. 8. Watson, Editor. Price 20 cents; by mail 25 cents.

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SPECIAL NOTICES.

THE WONDERFUL BEALER AND CLAIRVOYANTI — Mrs. C. M. Mourison, No. 102 Westminster street. Diagnosticating dis-ease by lock of hair, \$1,00. Give age and sex.

ease by lock of nan, crisos.

Remedies, sent by mail.

For Specific for Epilepsy and Neuralgia.

Address Mrs. C. M. Morrison, Boston, Mass., 13w*, F.12.

Coughs .- A Medical Preparation in the form of a loginge is the most convenient. "Brown's Bronchial Troches" allay irritation which induces conghing, giving relief in Bronchitis, Hoarseness, Influenza, Consumptive and Asthmatic com-

MR and MRs. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

HENRY SLADE, Clairvoyant, No. 18 West 21st

On and after Dec. 20th, Dr. FRED. L. H. WILLIS may be addressed care of Bauner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., commencing Wednesday, Dec. 29th. J.1.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York. D.18.15w*

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y., Hours 10 to 4. F.26.—4w*

THE MAGNETIC HEALER, DR. J. E. BRIGOS, IS also a Practical Physician. Office 24 East Fourth Address Box 82, Station D, New York City.

J. V. MANSPIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Mr.4.4w*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

cian, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

BOSTON, June 14, 1874. Jan. 1. Fellown, Enq. :

DEAR SIR-Last fall, being in Rockland, Lypent an evening with a friend of mine named B. Weeks, agent of th Eastern Express Company, and a member of the Common Council of the city of Rockland. He was suffering from asthma, with symptoms of consumption. I told him to try your Hypopho phites. He did so, and yesterday I found my friend quite cured of asthma, and otherwise as well as Yours truly, G. WINCHESTER, Traveling Agent Eastern and N. A. R. R.

ALL pharmaceutists of any note, especially in the New England States, can bear testimony to the increasing favor in which Campbell's Quintine Wine is held. As an elegant medicinal cordial it masks the bitter taste of the quinine, while the remedial action of the drug is increased by th other vegetable tonics with which it is associated. No more acceptable tonic for loss of appetite, indigestion, low spirits and general debility, has yet appeared than Campbell's Quinine Wine. For sale by druggists and at Geo. C. Goodwin & Co. 18. Wholesale dépôt, Plattsburgh, New York.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Uniner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on saxi ws above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

WANHINGTON ROOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010, Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NT. LOUIS, MO., BOOK DEPOT.

MRS, M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

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B. T. C. MORGAN, 690 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of Liberal and Reformatory Works. If

NEW YORK BOOK DEPOT.

A. J. DAVINA CO., Booksellers and Publishers of standard Books and Portodicals on Harmonial Philosophy Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

NAN FRANCINCO, CAL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found or sale the BANNER OF LIGHT, and a general variety of Noir timitst and Reform Rooks, at Eastern prices, Als Adams & Co.'s Golden Pens, Planchettes, Spence' Adams & Co. 8 Golden Pens. Planchettes, Npence's Positive and Negative Powders. Orton's Anti-Tobacco Preparations. Br. Storee's Nutritive Compound, etc. Catalogues and Circulars mailed free. Fr femittances in U. S. currency and postage stamps received at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

ROCHESTER (N. V.) BOOK DEPOT.
WILLIAMSON & HIGBEE, Book-effers, 62 West Main street, Rochester, N. V., keep for sale the Npiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

HOCHESTER, N. Y., BOOK DEPOT, D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Noiritual and Beform Works published by Colby & Rich. Give him a call,

HARTFORD, CONN., BOOK DEPOT.
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Message Department.

MESSAGES FROM THE SPIRIT-WORLD THEOLOR THE MEDICMSHIP OF MRS. SARAH A. DANSKIN,

(Wife of Colonel Washington A. Danskin, of Baltimore, During the last twenty years hundreds of Spirits have conversed with their friends on earth through the mediumahtpof Mrs. Danskin, while she was in the entranced con-

These Messages indicate that spirits carry with them the characteristics of their earth-life to that levend, whether for good or evil, consequently those who pass from the carth-sphere in an undeveloped state, eventually progress, the mortals held me the angels beckened to meto a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not compet with his or her teach. All express as much of truth as they per-

Introductory. (Part Thirteen.)

BY WASH, A. DANSKIN,

The young buly to whom I referred in my last Wash, A. Danskin, jr., was, as I there said, a rigid du your language are inadequate to the compariadherent of the Roman Catholic Church. Her son. Hearken what the angels said: "Drink, mind had been so filled with the idea of the abso-sister, drink from the crystal fountain; it will lute authority, divinity, and infallibility of that give you life everlasting." I heeded them, and church that she did not deem any other religious; now I stand an angel bright and pure, with system worthy of investigation. This was not, power to speak to those whom I've left behind. of course, the result of reason or comparison; it | Husband, father, when you think of me, think disturbing or annoying het, we made no attempt | has melted away. to inculcate the teachings of Spiritualism. After | To the stranger through whom I have spoken, on earth, she had better not let her mind become to speak, I give thanks. unsettled in regard to her religious faith; that she had been content, heretofore, with the teach. Margaret George Moulthrop, Rockford, Ill. ings of the church, and she had better rest where she was, in her then feeble condition, than to als low her mind to be set adrift in a sea of doubts. and perplexities. This answer did not satisfy 10. I was the daughter of Samson George, Esq., a mind like hers. We had many visitors, and in of Richmond, Yorkshire, England, order that she might be cheerful and spend her evenings pleasantly a lounge was placed in our sitting room, and reclining thereon she would listen to our conversation. She heard the communications which spirits gave through Mrs. Danskin or others, and she witnessed the manifestations which occurred in some form or other at nearly all of our social gatherings; her interest was aroused, and she became eager for knowledge of that home which she was fast approaching. In response to her earnest questioning, I unfolded, day by day, as opportunity offered, that Divine Philosophy which the angels of our new dispensation had presented to myself; and It became the delight of my life to see a mind that had been so fettered and trammeled by eduentional prejudices, at length assert its freedom.

Previous to this new birth-for it was a new birth to her, and to me a most beautiful illustration of Christ's saying, "Unless a man be born again he cannot enter the kingdom of heaven"-I had no conception of the power of her intellect, but now I tound there was no limit to her aspira-tions. Instead of being the submissive slave of priestly domination, she now asserted her divine birthright, and reached out as far as her intellect could go in search for that knowledge which had been heretofore denied her. In our next "Introductory" we will continue the narrative of her

John May, of New York.

The sunlight under which I stand is very invigorating. I give no barsh word to death, for it has made me companionable for those who have gone before. Here I am master of myself, but where I was I had no control. My name was John May; I was the only son of the late John May; I died in California; my body was brought on and buried from the residence of my parent, Thirty-seventh street, New York ... Lwas forty years old, partially ripe in years, though not ripe in knowledge and understanding. The idea of the immutability of God's laws never once floated across my brain, until I stood an individualized spirit and was compelled to accept light or pass into darkness. I preferred the light, asking the Infinite Source of life and being to warm me by his sunshine, and so he did.

I am growing now, oh, friends of earth, and those who loved me-1 am growing to understand my whereabouts. The ground upon which I stand is strong, and I feel a confidence swelling within me. I feel that he who gave me life will protect me. All the sins of my lower life have been in a measure wiped away; and to thee, oh, Judge of judges and King of kings, give I praise for the work thou hast done with me. The body lies in the ground, paying back its debt to Mother Nature; but the spirit has gone to that home where it must forever learn more and more of Deity. Farewell, and thanks to you, Mr. Chairman. I am a stranger to yourself, and a stranger munication to earth, whereby an enhancement of pleasure might be mine.

Have you it correctly written? for it will stand well to be 'recognized; my individuality I have tried to imprint upon every word I have spoken. My kindred-those who laid me in the cold and silent ground-deem not that I have power to speak to them; but I have learned what a blessed boon it is to diffin the physical, and rise trium phant in the spiritual.

Leonard Carpenter, Poughkeepsie, New York.

Hark! the sound of tolling bells, chiming out the doleful tale of one who has passed under the law of death!

Leonard Carpenter was my name; I had reached the ripe age of seventy-six. Poughkeepsie, New York, was my residence. I read and pondered ofttimes over this mystery called death, but I could not fathom it until I was called upon to ac cept it. In its fullness have I become triumphantover that monster which men have been taught to dread.

Why should the human mourn and cry and bewall when one is summoned to that grand triburnal which gives to either he or she life with its perpetual beauties and grandeurs? I feel grateful to the Master of Universes for having called, me to drink from these waters that give life everlasting. To you and to all, whether friends or foes, I say, Rejoice, for Leonard Carpenter has put off age and has tasted of life, of youth, and of wisdom.

I would not be fettered again in the chains that street. I shall not particularize those who were Father's will that I should go. Good by.

Ava Lord, New York.

'T was cold, bleak December when the chilling hand of death was laid upon my poor, frail form. The vital forces sank lower and lower. Traught the weeping and wailing of those who stood

Ava Lord was my name. I was the beloved wife of Frank A. Kirtland. "T was in Fortysecond street, New York, that I died. Daniel Lord was my father. My residence was formerly in Maine, and when the angels took the spirit and robed it in its garments of white for the eternal life, my earthly friends bore the body home, and there gave it its final resting-place. My age was thirty-two years.

Oh, husband, oh father, oh kindred, what is "Introductory," Rosalic, the wife of Lieutenant; mortal life compared to immortal life? Words

was the effect of inherited conditions and educa- not of death, but of life. Believe in the power of tional impressions. With such views as these me who have left earth to speak to you through she became an inmate of our home. She was the lips of another; believe, for it is founded nursed with tenderness and affection, and to avoid upon facts that shall stand when the rock of ages

observing the pleasant influences which permed I give thanks for the privilege of making known ated the household, Rose began to question me. that death is not my portion; and to thee, lady I told her that having but a short time to remain [fair, [spirit] that has taught me the lesson how

My name was Margaret George, wife of Levi Moulthrop. I was the mother of L. Moulthrop, the well-known dry goods merchant of Rockford,

To die is sweet when we know and feel that life can never be extinguished; for he that guards the tiny flower has taken woman under his care, and bid the grave to ope and let the spirit be free to roam where'er it will.

Oh how grand and how sublime is the thought that we meet our loved ones beyond the river; to know and to feel that separation never more can come, for God hath made it so! To me it was new, and in its newness it brought this grand sublimity. I eagerly took in the thought, I feel if in the heart, and now the lips have spoken it. There are no dead in this grand home of beauty. All are busy as the bee when gathering in its honey; not for themselves alone do they labor, but that they may bring the manna down and

distribute it among the people of earth. Now I go, for the shades of night come over me while I stay in this material atmosphere; but soon again will I enter the bright sunlight of

Father and Mother God, to thee I give praises for this unfoldment of intellectuality, that hath not faded, but been quickened under the process of physical death.

John Forster, England.

What is this vital spark? It is life, it is not death that has come to me, for from my boyhood up I was ever told that death was a monster; but | cluding issue of the past year. Mr. Burns claims oh how pleasantly disappointed have I been! for when in old age my eyes were closed in death, his paper, his faith is unbounded, and as the they opened upon the green fields of Eden, and lowering of price, he estimates, will make a loss the first hand I clasped was that of my old friend of about twelve hundred dollars, I trust he may Dickens. God bless you, Dickens! Memory receive all the aid he requires. comes up and revives all the pleasant past times now? Are we here, never more to part? to be, to know, and to be known?

[To the Chairman:] You know who speaks-John Forster. It was at an advanced age I died, speaking after the manner of men. In England, in the earlier portion of my life, I studied law. I was successful. I accumulated wealth. I afterwards edited some of The heavy, journals, and the vigor of my mind was never impaired, either by age or death - I am well-pleased to say there was one characteristic with me which held good to the end: I always knew how to appreciate power in others." Literature was always a pleasant and agreeable study, consequently I devoted the greater portion of my life thereunto, and storing my mind with its wealth' added much to my spirituality.

My name will necessarily be coupled and memorized with that of Dickens, for he and I were old friends, and now I have gone home to meet him. To be or not to be, is no longer a question.

Charlotte Muller.

Is it my privilege to act according to the tenor of my own feelings? Rich indeed, oh Father of to all others here, but I was told to bear a com- Mercies, is the gift of wisdom thou hast bestowed on one so young in years. Unto thee I give thanks, not with my spirit-lips alone, but with the overflowing of my heart.

My name was Charlotte Muller; I was nineteen years of age; the youngest daughter of William Muller. Death came and claimed me for his own; but to thee, oh Death, I give no blame, for I, like the many, have only passed through the valley where no darkness was, for all was light and beauty. I have only left you for a season. Time, with his swiftly-flying wings, will soon bring the hour when those I love so tenderly will follow in my footsteps. Here I stand in the beautiful garden, surrounded with flowers; the aroma from each and all flowing into my being, fills me with a more spiritual life, and tells the joyous story, There is no death in the eternal kingdom. All is happiness, all is joyousness of heart. The little children are gleeful; the birds carol sweetly; music soundeth the words of angels and bids us all rejoice.

Now, father, if your eyes scan these pages and read what your spirit-daughter has spoken through the lips of a stranger, you will shed no more tears, and your heart will throb no more with sorrow.

It was in New York that I died.

George Denison, Washington, D. C. Ever thus. From my childhood's hour have I watched my fondest hopes decay. George Denison was my name. Very quickly and actively did death claim me, and when I grew to realize my position, I felt as if the Infinite One had Farewell! May God and the white-robed angels | dealt wrongly with me. Finding I had no conever be your instructors in days to come as in trol over immutable laws I grew content, await-

are forged by human minds. I go, for it is my in kindred with me—If they read they 'll under-Father's will that I should go. Good by. stand that I still retain my individuality. I thank you for writing out what I know I have given very imperfectly; however, I have the broad eternity to work and roam in, and shall become a scholar. Again, I thank you. You have given partial happiness to George Denison.

Koreign Correspondence.

Specially written for the Banner of Light. ENGLISH LETTERS.-No. 2.

BY J. J. MORSE.

The old is gone, the new has come. I wish yourself, Mr. Editor, and your readers, as much happiness during this year as it is possible'they can attain to. Eighteen hundred and seventysix will be a red letter day throughout your broad continent, marking an important era in your history. Long may the Great Republic stand, and may her principles of liberty ever be an example to the world. And also, let me hone. may England and America grow closer in the bonds of brotherhood as the years go by.

Since I last wrote you, Christmas with its fes tivities has come and gone. Socially it had its usual characteristics, but spiritually it was unmarked by any event in London worth recording. In the provinces, Oldham, a town in Lancashire, celebrated the festive season with a goodly gathering of local Spiritualists, who held a series of meetings at which Mr. James Burns was the principal speaker. Mr. Burns takes with him a magic lantern, and by its aid throws upon the screen some excellent fac similes of spiritphotographs-those that have been recognized as veritable likenesses of departed friends only being used., He did so on the occasion above alluded to, much to the pleasure of his auditors. Some of the local societies, in other localities, held Christmas tea parties, but the Oldham meet-

ing is the only one that calls for special notice. With the coming of the New Year was ushered in some important changes connected with our two newspapers, the Medium and Daybreak reducing its price from three cents to two cents, but making no reduction in the number or size of its pages. In the last number of the old year its editor, James Burns, gave an abstract history of the rise and progress of our little friend. It stated that in the month of June, 1868, there appeared a little sixteen-page monthly under the title " Daybreak," edited by, and the property of, John Page Hopps, a Unitarian minister of no little fame-he is the editor of the (English) Truthseeker. This little effort runs its course for ten months and then it is sold out, Mr. Burns being the purchaser. It was then changed in arrangement and size of pages, being eight quarto pages instead of sixteen small ones. It appeared in its amended form for thirteen months, being still issued monthly. At this time, April, 1870, it was resolved to again change its form, give it a new chief title, abandon a monthly issue, and establish a weekly one. Exit, Daybreak; enter

The Medium and Daybreak," Friday, April 8th, 1870, being the date of the first appearance of the new paper. It was at first but eight pages, the same size as at present; in 1873 it was enlarged to twelve pages; and at the close of that year it was enlarged to sixteen pages and the price ruised from two cents to three cents, which arrangement of price was abandoned with the conhe is guided by the spirit-world in what concerns

We had, though, I must not omit to mention, we had together. Are we united companions what is called Institution Week, the object of which is to raise funds to aid Mr. Burns in the work of disseminating Spiritualism, and support the Progessive Library and Spiritual Institution. At the various meetings, in different parts of England, collections were taken and remitted to Mr. Burns, and also subscriptions were sent direct, and a net result of between four and five hundred dollars was the consequence.

One other newspaper, "The Spiritualist," edited by W. H. Harrison, has, like its contemporary, had rather an eventful history. It first appeared in the November of 1869, as a fortnightly journal, and the leading article of its first issue stated distinctly "it would appear weekly as soon as such course was considered reasonable." It, however, lapsed into a monthly issue, this commencing in February, 1870; afterwards it appeared fortnightly, and then a brief period elapsed and it was issued weekly, and has so continued to be published up to the present time. Thus giving us two weekly papers, which is a decided advantage to all parties. The first number of the new year came out greatly enlarged and improved; and now in point of typographical excellence and literary ability is equal to the requirements of the most exacting. Its pages are the same in number but increased in size, and its price, 4 cents, remains the same. It is a paper specially adapted to the demands of advanced and educated minds. Both of our journals cover their appropriate fields of action, and that they may both meet with that fair share of support

which their respective merits entitle them toalike at home and abroad-is my heartiest wish. Our latest novelties in the matter of mediumship are the casts of spirit hands and feet, through the mediumship of Lottie Fowler; and judging from the reports in the Medium and Daybreak, I should conclude them to be very interesting experiments. This medium has met with quite a remarkable success during her sojourn in England. Her mediumship has been sought after by some of our first people, lords and ladies; and on the continent of Europe by dukes and princes. Miss Fowler informed me recently that she intends making a trip, and a short stay, with her parents at her own home, on your side of the Atlantic. Our other novelty is a Mrs. Kimball, highly recommended to us by that estimable gentleman William Fishbough. The reports given of her in the Medium and Daybreak are quite flattering. I understand Mrs. Kimball will visit various points of interest northward.

The British National Association of Spiritualists still keeps on the even tenor of its way, gaining new members, and thereby growing stronger every month.

There has lately been issued a most remarkable book, under the title of "Hafed, Prince of Persia: His Experiences in Earth-Life and Spirit-Life." It is a most wonderful book, and has creever be your instructors in days to come as in trol over immutable laws I grew content, await, days gone by. I have spoken the sentiments of my heart quickened by the inflow of my intellect. left behind, that in death I had found partial attention of the spirits, specially for the work; the street (lower immutable laws I grew content, await, attention attention of days gone by. I have spoken the sentiments of my intellect. left behind, that in death I had found partial attention of the spirits, specially for the work; the ated a genuine sensation. It is illustrated by

Now I go, for I feel stealing over agethe duller happiness. It occurred in that city of active life, letter-press being communicated at the same time sensations of earth and earthly things. I go, for Washington. My residence was on Eleventh through David Duguid, the Glasgow (Scotland). painting medium. Mr. S. C. Hall, editor of the English Art Journal, speaks most highly of it, as do all who have read it.

It has just been my good fortune to start out upon a lecturing tour through our principal northern towns. I have had occasion to visit Birmingham, Wolverhampton, Liverpool, Darlington, and Saltburn, so far. In Wolverhampton my host organized the meetings, and bore the expense entirely alone; a sample of a Spiritualist one could wish to see oftener. This same gentleman has also presented to the "Free Library" of his town upwards of one hundred volumes of valuable spiritualistic works, including complete sets of the works of A. J. Davis.

Spiritualism in Liverpool is going on in its usual steady manner, the society having elected all new officials for the present year. But hard times and a lack of funds is the cry often raised. Darlington, the scene of much of sister Tappan's labors, does not evidence much external activity just now. The Spiritualists rent a small hall and do their best. I have just had a series of most successful meetings there, and, altogether, if Spiritualism is not exactly setting England on fire just now, it is working away quietly and satisfactorily. I must admit, though, I rather expected to see more advancement after an absence of twelve months, than I have yet come across. Still it is not for us mortals, to grumble. Without doubt the angel-world understands what it is about, and I, at least, am willing to labor with and for-it, in the full trust that it will claim its own in due time. Let us then each do our best; cultivate our truest and purest thought, thus attracting the influence of the true and good in the life beyond; living our own life in our own way, unjustly blaming none, nor unduly exalting any; trusting God and his angels and the truth in our own souls. For this let us live, and our end will

Warwick Cottage, Old Ford Road, Bow, E, London, England.

Written for the Banner of Light. THE SAINTED DEAD.

BY WILLIAM BRUNTON. The dead are like the stars apart from noise,

And all the weary round of this our care; Their golden lights are fixed in lucent air, here undisturbed they have serenest joys. heir world like ours may have its stern employs,

Yet still methinks 't is free from jar and fret, In all the calm of holy manhood set, Engirt with truth, and not with earth's alloys. Oh, life is dear and sweet, I love it well,

But life that is to be I love the more; With all my soul I long with them to dwell,

And tread with noiseless step their sainted

fain would own that fair, immortal spell, And be in golden calm forevermore!

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Banner of Light.

BOSTON, SATURDAY, MARCH 11, 1876.

DR. CARPENTER ON "PREPOSSESSION."

BY EPES SARGEST

The great conjuring word by which Dr. Carpenter would dispel the facts of Modern Spiritualism is propose order. Almost everything in the least puzzling may, in his philosophy, be ex-

plained by "prepos ession.".

In an article on "The Fallacies of Testimoin the Lamary number of the Contemborary Review, he remarks: "During the prevalence of an epidemic delusion, the honest testimony of any number of individuals on one side, if given under a pr. p. section, is of no more weight than that of a single adverse witness—if so much." And by this reasoning he would explain and disposementall that Spiritualism can offer of testimony for the movement of objects independent of touch, the levitation of mediums, and similar

Truly, if such an explanation is to be taken as scientific, or as throwing the least light on the phenomena in question, then may one cheaply

earn the renown of a physicist. Thus I think it cannot be doubted," continues Dr. Carpenter, "by any one who candidly studies the witcheraft trials of two centuries back, that, as a rule, the witnesses really believed what they deposed to as facts."

reposen to as facts.

I'indoubtedly they did, and Spiritualists claim this as a confirmation of what they themselves can testify to. That there may have been plenty of lying and exaggeration at the witcheraft trials, just as there may be at any modern trial, is freely granted. But that in many cases the witnesses were neither deluded nor mendactous, no competent investigator, acquainted with the modern

Phenomena, can for a moment doubt.

The facts of levitation, or the elevation of persons from the ground by an invisible force, belleved to be spir tual, are so numerous, direct, positive and conclusive, that no one but a saraid, clinging to his hypothesis under the feeling that If the facts contravene it, then it is "so much the worse for the facts," could resist the accumulated testimony. The records of the Cathone church are full of well attested instances of this phenomtt. Tens of thousands of witnesses in our own lay, of which I may be counted one, testify to it. Dr. Carpenter himself, referring to the case of St. Francis d'Assisi, who was repeatedly seen "remaining unsupported in the air for a considerable length of time," ingenuously admits that some of the ablest ecclesiastical historians in the English church have contessed their inability to see on what grounds—so far as external cridence is concerned,—we are to reject these, if the testimony of the biblical parratives is to be accepted as valid evidence of the supernatural occurrences they relate."

What Dr. Carpenter means for us to infer is obvious. If these modern "miracles" are illusions, then must those on which the Christian church is built be illusions also. They all belong to the same category. So Spiritualists generally believe, and so believes. Dr. Carpenter; only in his view the "muncles" are all equally baseless, and to be explained and exploded by his theory of "prepossession." Spiritualists, on the other hand, knowing what has been done in our own day, through the agency of a force we assume to be spiritual, can readily accept the so-called "miracles" of the Old and New Testament.

What the late Rey, James E. Smith, author of "The Divine Drama of Civilization," said of Sir David Brewster's attempt to explain away the phenomena applies so closely to Dr. Carpenter's kindred attempt (in many respects a repetition,) that I must be permitted to quote it here:

that I must be permitted to quote it here:

Sumping to conclusions too hastily, accounting for effects by the most in file but causes, substituting a mere sadducean pheaseology for philes phical explanations, and employing, in respect to modern algorithmic particles, only such argonical as infelel compost to reference to scriptural intraces, the reviewer comes to just such a conclusion as a Sadducea or a bearing I forman would have come to in the filmes of the argostless and by the very same process; convincing, ne doubt, it ose who pin their fails to fils philosophical reputation; but leaving the question un-oved, and even unton-lood, in the estimation of the more condition when minimized in extractions. Taking up the beast and the methodistic of the phenomena, he rouly attributes them all to impositive, or existed impression, "expectant attention" (prep see Ston); "Wissions of the even at the arbitration of the prints table moving philosophically, such tables moving as a servant may practice when the distribution that the moving tables without touching them, disphilosophy vicines and marsions to matter the extraction that employ of the first of the phenomena of the phenomena continuous costs as Dr. Carpenter does by a lits with different parts when the extraction and practices to matter the extraction differently we are furnity we can bring our solves to matter the extraction differently we can bring our solves to matter the extraction of the cultive can bring our solves to matter the extraction of the cultive can bring our solves to matter the extraction of the cultive can bring our solves to matter the extraction of the cultive can bring our solves to matter the extraction of the cultive can be a proved to the contraction of the cultive can be a furnity of the contraction of the cultive can be a furnity of the cast of the cultive can be a furnity of the cast of the cultive cast of the cast of the cultive cast those who maintain that tables have noved at the will of an individual at a distance from him. ***

Like the Bourbons, Dr. Carpenter learns noththe great facts of Spiritualism, just where Faraday and Brewster stood years ago. Not a step in advance has he taken. The great unparalleled movement, now in its twenty-eighth year, which, under the name of Modern Spiritualism, has gone on multipleid. on multiplying its marvelous facts, and winning countless thousands of intelligent persons to belief in the spiritual origin of those facts is still, for him, nothing but the "prevalence of an epi-demic delusion." Rather a long prevalence for an epidemic, it might be objected! But philoso-phers must not be held to too strict an account for their terminology.
"Prepossession" is defined by Webster "the

sion" Dr. Carpenter would explain the curious "circumstance that so much respectable testimony comes to us from the four quarters of the globe in confirmation of the marvels of levitation and movement without touch, now ranked among the minor phenomena of Spiritualism. He is even so far a laudator temporis actias to fall back on Faraday's test, wholly inapplicable as it was the moment the table-moving without touch began, and now consigned by every intelligent investigator to the limbo of exploded theories.

gravity and confidence simply ludicrous to those who know the facts, he says: "It is still asserted ualism. that the validity of Faraday's test is completely . An ir

That is to say, the deciaration of twelve or more honest men that they saw a table rise independently, when they were all standing at some distance from it, must be set aside as worthless, because the fact "lies beyond the existing knowledge" of Dr. Carpenter and others, and is in

'direct contrariety to it."

If this reasoning were true—if it were not presumptions, sophistical and corrupt—then no tes-timony could be given in our courts of justice that might not be invalidated by an adroit "phys-iologist." If, in science and logic, Dr. Carpenter's à priori notion of what is possible in nature is to annihilate the force of the testimony of such physiologists as Ashburner, Gully and Gray, or of such physicists as Hare, Crookes, and Wallace, and of competent witnesses innumerable, then must we remain content with such truths only as are agreeable or probable to our united conceptions. We must not hope for progress.

Dr. Carpenter would have us discriminate between "the testimony of our senses and that of our sense." A pretty antithesis, but it means nothing in this connection. If it is to our common sense he would appeal, that is precisely the ground on which we would like to meet him.

He graciously concedes that he does not "question that Mr. Crookes is thoroughly honest when he says he has repeatedly witnessed the levita-tion of the human body." ("An honest man, sir, honest as the skin between his brows, but he will be talking!") "I can regard his statesir, honest as the skin between his brows, but he will be talking!") "I can regard his statements." continues Dr. Carpenter, "In no other light than as evidence of the degree in which certain minds are led by the influence of strong the entire sitting. Her hands were by cold, and be frame seemed convulsed as if in mortal throes, the continues the continues of t certain minds are led by the influence of strong preposession, to believe in the creations of their

own visual imaginations."

There is no coolness like the coolness of ignonorance, it is so charmingly unconscious! But what an imposition on our common sense is all this prattle of "prepossession!" Let me recur

felt the spirits, said, "I cannot conceive how spiritual beings are able to carry material objects," I, too, held opinions strongly adverse to the supposition. And yet the phenomena were forced upon my unwitting convictions by the mere stress of irresistible facts, under conditions

'senses." I believe that thousands of investigators could give the same testimony as 1 do on this subject "of "prepossession." How many, from a state of positive incredulity and opposition, have been converted? Where was the preposession in converted? Where was the prepossession in their case? And how often have students of the phenomena remarked that, wonderful as these may have been, their pulses have not been quickened thereby, nor their surprise been of a character to unsteady their senses or their nerves in the least. The absence of excitement on these occasions is indeed something that has often been not the least astonishing part of a successful

One word as to what Dr. Carpencer says of the Davenport Brothers. He tells us that "their tricks have been not merely imitated but, surpassed by Messrs. Cooke and Maskelyne have never witnessed the performance of these jugglers, but if they do anything that experts in jugglery cannot explain, the probability is that they do it through some cooperating medium, assisted by a low order of spirits. They have been repeatedly challenged to produce the mediumistic phenomena under conditions, accepta-ble to genuine mediums, but have never, I believe, found it convenient to comply with the terms of the challenge. There have been plenty of instances in America where mediums have at-tempted to pass off the phenomena of Spiritual-

ism as their own skillful Jugglery; and in the East this is, I suppose, a common occurrence. The notion of Dr. Carpenter, that because he has compiled a number of useful works on physiology, and has pet haps had his share of experience in the science, he therefore possesses "a trained and organized common sense" (his own expres-sion) which gives him an advantage over a large number of men of various occupations, lawyers, mechanics, artists, electricians, merchants and chemists, in estimating certain peculiar facts of which he is plainly ignorant, but on which, as coming within the range of physiological inquiry, he presumes to sit in judgment, is one of those fallacious pretensions which we are all of us too apt to accept without proper question and

It was a saying of Sala, that if a man would stand at the corner of the streets and keep bawling "I'm a genius! I'm a genius!" there would be a plenty of people who would end by believing him. And so in regard to the phenomena of Spiritualism; we have heard it so often repeated that only a physiologist like Dr. Carpenter, "fully acquainted with the numerous and varied sources of fallacy which attend this particular department of inquiry " can judge of them, that some worthy people have ended by taking it for granted that his claim must be valid.

But what is there in the facts which a keen-witted, sharp eyed artisan or detective is not as competent as any member of the Royal Academy to investigate? Dr. Carpenter would come to a séance prepossessed with his pet theories of "pre-possession" and "unconscious cerebration," and he would apply those measuring rules to every-thing that might occur. The artisan or detective, without any prepossession except a determina-tion not to be humbugged, would keep his eyes open and his suspicions awake, and without any theory for or against to provide for, would, if he repeated his experiments often enough, be likely to arrive at a fair and truthful conclusion.

The phenomena are are not such as Dr. Car-penter is any better qualified to decide on than thousands of intelligent men and women, who, if they have no preconceived theory, and cannot boast of a diploma, have yet "a trained and or-ganized common sense" to keep them on their guard against being fooled. Dr. Carpenter seems to take it for granted that all investigators who have admitted the facts are "prepossessed" im-

In reference to a hasty opinion on Spiritual-ism, in which the late excellent Sir Benjamin Brodie once indulged, the Spiritual Magazine re-marked: 11 What are we to say when a President of the Royal Society, and a high medical authori-ty, expresses publicly an opinion upon a subject of the elementary facts of which he is entirely ig-

All who know the facts will see that the same Like the Bourbons, Dr. Carpenter learns nothing, forgets nothing. He stands, in relation to that Dr. Carpenter has said on the same subject. Boston, U. S., Feb. 1st, 1876. -London Spiritualist.

Another Witness for Mrs. Thayer-A Lady Holds her Hands and Gets Flowers.

o the Editor of the Banner of Light:

I have noticed of late, in the spiritualistic press, animated discussions regarding the genuineness of certain so-called spiritual manifestations. A prominent and I may add surprising preoccupation of the mind by an opinion, or impression already formed;" and by "preposessis the fact that it is largely carried on in the house of its friends, among Spiritualists themselves.

It is not strange that the outside world, to whom the revelations of unseen intelligence that you claim to have received, have not been given. should, as of old, stone and starve the prophets and apostles of the new faith. The saviours of mankind have been recurrent since the beginning, so also have their crucifixions been. The world has ever slain its Messiahs, but the phe-But Dr. Carpenter cannot get it out of his head world has ever slain its Messiahs, but the phethat the test has not been superseded. With a nomenon of so new a religion turning upon its ambassadors is for the first time seen in Spirit-

usproved by the conviction of the performers that they do not exert any such agency, all that this proves being that they are not conscious of such exertion—which, to the physiologist, affords no proof whatever that they are not making it."

That is to say, the deciaration of tracks. An investigator, hoping to become a believer in the course of fifteen years of investigation she has ever received. I do this in the case of Mrs. Thayer of your city, for the reason that her honesty and occult power have been doubted by Spiritualists of long standing, character and influence, and moreover for the reason that these doubts have gone forth to taint her name with suspicion.

During a recent visit to Philadelphia I was so fortunate as to meet for the first time this won-derfully gifted woman. I attended a promiscuous circle, where a profusion of flowers and plants were strewn on the table, and to the discomfiture of delicate nerves, a live fish from six to eight inches in length was dropped, to "flop" to eight inches in length was dropped, to "flop" about in uneasiness, out of its natural element, among the flowers. All this was to my senses quite bewildering, but mingled with the worder were the doubts that had been planted in my mind by strong believers in the possibility of this welrd and mystle power. Turning the events of the evening over in my mind, the next morning I sought the lady, and begged of her a private sense, which she gave me the following evening ance, which she gave me the following evening in my own room. To my own knowledge Mrs. Thayer was not in that room previous to her sitting with me in the evening; no one was present except three friends invited by myself, the room was closed securely, leaving no crevice in window or door; the night was bitter cold. After seating ourselves at the table, the gas was extincarrying me in imagination back to Gethsemane,

to my own case. Was I "prepossessed" in their favor when I first became convinced of the actuality of these physical phenomena? On the contrary: I was strongly prepossed against them. Like Deleuze, who, as far back as 1836, when Billot wrote him that he had both seen and the best proposed against of the choicest flowers to be found in hot house or garden, gathered from every clime, from temperate to torrid zone. Twenty-seven varieties of flowers, ferns and grasses, and every one a choice or garden, gathered from every clime, from tem-perate to torrid zone. Twenty-seven varieties of flowers, ferns and grasses, and every one a choice selection! the majestic calla fily set between two of its green leaves, which florists so grudgingly cut; three varieties of the camelia; a stalk of hya-cinth, its pure, white, wax-like blossoms shimmer-ing in the dew that hung in drops like diamonds upon them; the magnolia, and double, deep, va perfectly satisfactory to that "sense" which Dr. riegated tulip, as if just wafted from the land of Carpenter would have us discriminate from our "senses." "graceful grasses, dancing in the crystal light of the dew that had baptized them in their flight from congenial skies; the pale beliotrope, and modest forget me not, with many others, formmodest forget me not, with many others, forming altogether a fit subject for the artist's peneil; not a petal marred, not a twig bent; the pollen on the lily's stamen intact, resting as lightly on it as if just dusted there by some celestial florist's hand. Where did they come from? Their perfume, which penetrated the atmosphere of the room, would have discovered their presence if in the room, the dew and amusual beauty of the delicate white blossoms rendered the suspicion of their ever having been handled before untenable. their ever having been handled before untenable. The expense of the flowers alone precluded the One word as to what Dr. Carpenter says of the lowers and who was to bring them, if ac-bayenport Brothers. He tells us that "their complices were possible in my own room, sur-ricks have been not merely imitated but sur-rounded by my own friends? These are the assed by Messrs. Cooke and Maskelyne." I questions necessary to be solved, bounded by difdustions necessary to be solved, both met by this ficulties on every side. If brought by spirits, how introduce matter through solid matter? and so on with endless querying. Whatever the solidion of the mystery may be, I am perfectly certain that it is to Mrs. Thayer as great a mystery as to us; that she is not cognizant of the doing, any further than that her presence is necessary to produce the phenomenon; that the intelligence, invisible to us, to her is a tangible en-tity; after this all is on an unknown sea—a sea of invisible forces, governed by laws as yet not even guessed at by the scientific world.

of invisible forces, governous, even guessed at by the scientific world.

I have written this account, not with the hope of attracting secular attention, so much as of appealing to Spiritualists who have knowledge, or believe they have, of these things, to allow the outside world who do not believe in these "signs and wonders," but attribute all to trickery, juggiery and fraud, a monopoly in the art of cruciglery and fraud, a monopoly in the art of cruch-fixion; they are fully capable of doing this work justice. It is one thing to be vigilant against imposture, it is quite another to suspect and charge fraud without the knowledge, the positive knowl-

edge to support it.

To those who wait outside the door of this beautiful temple of belief, this spirit of suspicion, the featousies, bickerings and selfishness dis played by those who claim to have rent the vail, a constant reminder that such knowledge as they profess to have gained, ought to bear better fruit. Spiritualists claim to have received a later revelation than the Christian Church, of what-ever-sect called. There is one practice they may safely pattern after in that Church, that of material support, care and attention given to their in-

pired teacher. It is one of the facts so far established in Spiritualism, acknowledged by their press and ros-trum, that the sensitives through whom their peculiar doctrines and knowledge of the invisible world believed in by them has been given, are delicate in organization, sensitive to a painful de-gree to material surroundings, and as a rule, poor in pecuniary riches. And yet in spite of these facts, and the wealth of the organization, there is less done in the way of homes, public buildings, charities, &c., &c., and far less of that broader charity that covers a multitude of sins, than in the average Christian Church of the

present day. If we are to believe the utterances of the spiritualistic press, this is not overstated. It is to the end of this criticism upon Spiritualists, who if their philosophy is true, have the grandest cause to suffer for the world, has ever seen, that I have written these lines, and for which privilege I thank the Banner, H. M. B.,

Member of the Theosophical Society. New York City, March 1st, 1876.

On File for Publication:

Several very interesting reviews, essays, etc. by writers of merit, viz.:

"Mediums and Skeptics," Mrs. Elizabeth M. F. Denton's Reply to Mrs. Louisa Andrews; "Permissions of Spirituatism in its Present Status," by Allen Putnam, Esq.; An article from the pen of J. M. Roberts, Esq., entitled "What is Spiritualism!"

"The Conflict of Opinion"—a lively essay on profound subject—by "The Unknown." The a profound subject—by writer attacks materialism as expounded by Tyn-dall, and calls in question the assumption that every movement in Nature is referable to matter

and its evolutions;
"Mediums versus Utero-Maniacs," by W. P.
Shattuck, M. D. A well-written article;
"The Relation of Mesmerism to Spiritualism,"

"A Cure for Intemperance," by A. E. N.;
"Heredity," by J. Dille, Esq. An able and important article, of great value to every human

being;
An Interesting Letter from John Wetherbee;
"Spirit and Matter," by F. Smith;
"The Evidences of Immortality from Spiritualism," by Rev. E. R. Sanborn;
"The Element of Fear," by W. S. Bell;
"What is Organic Life!" by Hon. Warren

Chase;
An "Elementary," original poem, by Mrs. F.
O. Hyzer;
A Sketch (from the Louisville Courier-Journal) of Prof. J. R. Buchanan's eloquent appeal to the State authorities at Frankfort in behalf of the criminal youth of Kentucky;
"Rational Spiritualism," by Prof. S. B. Brit-

A Spiritualist and Liberalist Convention

tan.

Will be held at Liberty Hall, Springfield, Mass. Friday, March 31st, April 1st and 2d. The first day's sessions will be held to celebrate the twentyeighth anniversary of the advent of Modern Spiritualism; morning meeting at ten o'clock, volunteer speakers; afternoon at two, addresses by some of our ablest lecturers; evening, from eight to twelve, a sociable, including music and dancing.

April 1st, at ten A. M., the LAKE PLEASANT CAMP MEETING ASSOCIATION will hear the report of their committee, and make arrangements for the camp meeting next August. In theafternoon speeches will be in order. In the evening a dramatic entertainment will take place.

April 2d, Sunday, lecture will be given at ten A. M., two and seven o'clock P. M. Speakers, mediums and the public are invited.

The Boston & Albany Railroad charge twothirds fare. On this road call for Convention tickets. Passengers by other roads will receive return tickets at the Convention.

For further particulars address Harvey Lyman, Springfield, Mass.

Per order of the Committee.

DANGER SIGNALS: an address on the uses and abuses of Modern Spiritualism, by Mary F. Davis, is the title of a very sensible, well-written pamphlet, just issued by the publishing house of A. J. Davis and Co. Its object is to show the dangers, errors and hurtful tendencies which are menacing Spiritualism—the mistakes which some are running into, and the fallacies which are being imbibed Our Spiritualistic friends will be pleased with it.—D. M. Bennett's Truth Seeker, New York

For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

The asylum for aged people at Williamsburg, N. Y., was burned at an early hour Tuesday morning, March 7th, and it is supposed that about thirty of the inmates perished in

New Publications.

THE ATLANTIC for March - H. O. Houghton & Co., ublishers, corner Somerset and Beacon, streets, Bostonopens with a fine poem by T. B. Aldrich; Oliver Wendell Holmes, Cella Thaxter, C. P. Cranch, Edgar Fawcett, A. R. Grote, and Annie R. Annan, furnish choice metrical lays; Charles Francis Adams, jr., treats of "The State and the Railroads," Frances Anne Kemine's Autoblography is further continued, and articles on "The Weish in America" (by Erasmus W. Jones), "Money and its Substitutes" (by Henry Carey Batrd), "The Unseen World" (by John Fiske), etc., etc., combine with the serial novel by W. D. Howells, and the able editorial departments, in making a highly readable number of this valuable magazine.

THE GALAXY for March-Sheldon & Co., 677 Browlway, New York City, publishers—gives another installment of William Black's story, "Madeap Violet"; Gen. G. A. Custer commences the series of "War Memoirs" which has been announced for this magazine; Joaquin Miller dis-courses in weird fashion upon "The Ideal and the Real"; and essays, poems, continued tales, etc., etc., by E. G. Holland, Albert Rhodes, J. W. DeForest, Justin McCarthy, Arnie T. Howells and others furnish an attractive display of good reading. Ella Wheeler's poem, "Three in One," is a gent, and the special departments are worthy

A. WILLIAMS & Co., 283 Washington street (corner school), Boston, Mass., furnish us with the March numbers of SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE and ST. NICHOLAS; both of which publications they have for sale. The principal illustrated article of the first named magazine is a description of the new buildings of Trinity College, Hartford, CL; Bret Barle's story, "Gabriel Conroy," is continued; Jules Verne's "Mysterious Isl-and" draws to a close (it will be concluded in the number for April); John Vance Chency gives No. 3 of his series of Revolutionary Letters;" and poems, sketches, etc., fil up the residue of the space. St. Nicholas gives the first of Mrs. Oliphant's sketches of Windsor Castle (the attleto being illuminated with six engravings.) an original poem by John G. Whittler, entitled "The Pressed Gentian," and other attractions. So many points claim no tire that we are compelled to recommend the whole num-ber to the attention of our young readers that they may personally select their own favorites from the mass.

THE SCIENCE OF HEALTH for March-S. R. Wells & Co., publishers, 757 Broadway, New York City, in various articles on "Taking Cold," "Water—its Use and its Abuse," "How to Purify the Blood," and kindred topics, presents much good advice.

In THE HERALD OF HEALTH for March-Wood & Hol brook, publishers, 13 and 15 Laight street, New York City
-T. A. Bland, M. D., continues his "Notes of Travel in Yankee Land;" and in the articles and editorials a good showing of entertaining matter on health topics generally

THE WESTERN, a monthly journal of literature and art, published at St. Louis. Mo., by a company of the same name, and edited by H. H. Morgan, comes to hand regularly, and is the vehicle of much entertainment and in-

HAFED, PRINCE OF PERSIA; his Experiences in Earth-Life and Spirit-Life. Being spirit communications re-ceived through Mr. David Duguid, the Glasgow trancepainting medium. Illustrated by fac-similes of forty-five drawings and writings, the direct work of the spirits.
This strange book lies altogether outside of the ordinary only by offering selections from it. The medium, David Duguid, a Scotch cabinet-maker, has for some time past attracted special attention to himself for his remarkable powers; and this stout volume is the result of the service to which the spirits have put him, containing as it does the nost striking communications from ancient spirits, who made paintings and drawings in his presence without the help of human hands. These pictures illustrate the com-munications, which are historical in the most genuine sense. We can only say that they are wonderful for their simplicity, their beauty, and their direct power. Hafed lived on earth 1900 years ago, was a Persian chief or prince, afterwards a priest and head of the Magi, and in old age a follower of Christ, for whose sake he suffered martyrdom. The changing phases of mediumship in this uneducated Scotch mechanic are most interesting, as the spirit seeks to obtain and keep control of him. The experience of this ancient spirit is as varied and startling as that of a ro-mance. He follows a round of avocations in the course of his earth career, and in returning to earth again to narrate them after so long an absence his descriptions are so new and profound as to engross the mind of the reader. There are directly opposite qualities to this book, some of which will gratify Spiritualists, and some will cause free critiism. It must be read with studious care in order for its understanding; but when once in the heart of it, the readeradii discover, along with its romance of narrative, a philosophy that will richly repay his close attention.

"NARRATIVE OF SOJOURNER TRUTH," a bondswoman of olden time, emancipated by the New York Legislature in the early part of the present century, with a lis-tory of her "labors and correspondence," drawn from her "Rook of Life." The character of this book may be read to be said. for her fame is wide spread. The story is one of servitude, want, wandering, and friendly welcomes; of a woman who came out of slavery to speak strong words for compiled, and the narrative is flowing and graceful. The book ought to sell steadily for its aged author's sake.

"FILTH-DISEASES AND THEIR PREVENTION," by John Simon, M. D., is a little essay, and a timely one, printed under the direction of the State Board of Health of Massachusetts. It is pronounced a masterly essay, whose truths, if adopted and acted on, would save a great many lives that are now lost by Ignorance and heedlessness. The author is Chief Medical Officer of the Privy Council and of the Local Government Board of England, Published by James Campbell, Boston.

Received from T. B. PETERSON & BROTHERS, No. 306 Chestnut street, Philadelphia, Pa., the following standard Chestinit street, Prinatelpina, Pa., the bolowing standard works, which they have published in a style uniform with their popular cheap edition: "A Rent in a Cloud," a novel, by Charles Leyer, author of "Tom Burke of Qurs," "Charles O'Malley," etc., etc.; "The Count of Moret; or, Richelleu and his Rivals," by Alexander Dumas, author of "The Count of Monte Cristo," "The Memoirs of a Physician."

Movements of Lecturers and Mediums. C. B. Lynn will fecture in Washington, D. C., during March. Address, 1016 I street, N. W. Mr. Lynn's suc cess in Philadelphia during January and February was

marked. He is ready to make further engagements. Warren Chase lectures in Rockford, Ill., March 19th, 21st, 22d, 23d and 26th. Address accordingly. Mrs. Foster of Chicago will sing at his meetings.

E. V. Wilson will lecture and give tests in Houston, Texas, on Sunday, March 19th and 20th; in Galveston, on the 21st and 22d; in Brenham, Texas, 28th, 29th and 30th.

Will speak in Waco, Dallas, Sherman, Dennison, and other places during April. Will the friends in the places afte Brenham write him on reading this notice? Address at Houston, Texas, or at Lombard, Ill. E. Anne Hinman will speak in Bartonville, Vt., March 12th; Nashua, N. H., March 19th; after that will visit

Bradford, Vt., and attend the anniversary at Poquonnock Conn., March 31st. In April she will fill engagements in Maine. Can arrange for lectures en route, or extend en gagements after the time specified. Address, West Winsted, Connecticut, Box 323. Susie A. Willis-Fletcher lectured at Arcado Hall, Put-

nam, Ct., on Sunday afternoon and evening, March 5th, to good acceptance. She will occupy the platform there for the remaining Sundays of March.

W. S. Bell is engaged to speak in Springfield, Mass., this

W. F. Jamieson commenced his second engagement, after a year's absence, with the New Haven Free Lecture Association, on Sunday, March 5th, and was warmly welcomed back by large audiences afternoon and evening. He is engaged to address the First Society of Philadelphia during the Sundays of May. Is still open for week-evening engagements. During March and April, address at New Haven, Conn.

Mrs. E. F. Jay Bullene, trance speaker, occupies the rostrum, morning and evening, at the hall corner of Green and Washington streets, Chicago, Ill., during March. She will accept invitations to lecture in towns adjacent to Chicago, during-week-day evenings. Address her at No. 179 Warren avenue, Chicago.

Giles B. Stebbins lectures at Hastings, Mich., March 13th, 14th and 15th.

Mrs. Mary L. Jewett, M. D., is now stopping in Detroit, Mich. She has been filling engagements on the route from Rutland, Vt., via Montreal, Canada. She is to visit several States-Minnesota at the last-and return via Virginia and New York to her home. The subject of her lectures is " Maternity."

Dr. H. P. Fairfie'd will now engage to lecture wherever his services are required. Address, Greenwich Village,

100 lectures during 1876 on THOMAS PAINE by W. Jamieson. Engage him. See address.

The rising of the Danube has brought about much damage, and the flood showed no signs of retreat at the time of our going to press.

Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL. -People's Course. J. Frank Baxior, lecturer, vecalist and test nedium, will speak Sundays March 12th and 19th, afternoons and evenings. Tests at end of evening meetings. Dr. H. F. Gardner, Manager.

danager.

ROCHESTER HALL. - Children's Progressive Lyceum. No. 1 h sais 1 a sessions every Sunday morning at Robester Hatt, 730 Washington street, commencing at 104 o'clock. The public are orditally invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. See'y.

July monic are cordially invited. J. B. Hatch, Conductor;
Julya M. Carpenter, Cor. Sec'y.

The Londier Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

LURLING HALL.—Free Public Circles are held at this Hull, No. 3 Winter street, every Sunday, at 10% A. M. and 25 P. M. by many of the best test mediums and speakers in thoughty. Good music provided. All are invited to attend.

Rochester Hall .- If the audiences that assemble at this hall, to witness the exercises of the Children's Lyceum, continue to increase in numbers, it will very soon be necessary to adjourn to a larger place. Last Sunday morning, March 5th, the seats were crowded, and many were obliged to stand. The names of those who took part in the recitations were Mrs. Downes, Rudolph Burtleson, Neille Weeks, Eddy Washburn, Mabel Edson; Carrie Hale, Ernestine Eldredge, Lulu Harvey, Elmer Smith, Florence Hull, Affee Dodge and Lizzle Thompson. Maria Adams and Flora Collier sang a duet, Mr. Keith played a flute solo very finely, Miss Harrington and Mr. Luli sang, and Maud very anoly, and starrington and all consider and stand and Blanche Williamson roundered a plano solo. Mr. Hatch, the Conductor, read the beautiful poem entitled "Somebody's Darling," followed by a short address. Dr. H. B.

To Correspondents.

JULIA M. CARPENTER, Cor. Sec'y.

Storer and George A. Bacon, on being called, responded

in a few pleasant remarks, after which the session closed.

No attention is paid to anonymous communications, same and address of writer in all cases indispensable as a paranty of good faith. We cannot undertake to preserve or eturn communications not used.

T. B. C., OAKLAND, CAL.-The documents you inquire

Brother E. M. Davis, of Des Moines, Iowa, endorses the mediumship of Mrs. Stewart. We have given the Committee of Terre Haute a hearing in her defence, and their article contains substantially the same that many others do, sent to us for publication. Our faith in her me diumship, from the evidence of many credible witnesses, remains unshaken.—Religio-Philosophical

New Work on Mental and Physical Health. SOUL AND BODY;

The Spiritual Science of Health and Disease.

BY W. F. EVANS,

Author of "Mental Cure," and "Mental Medicine,"

It is a Book of deep and genuine Inspiration. Disease traced to its Seminal Spiritual Principle. Spiritual Influences and Forces the Appropriate Remedy.

The Fundamental Principle of the Cures wrought by Jesus, and how we can do the same

The Influence o ithe Spiritual World on Health and Disease.
The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and Angels,

The Psychology of Faith and Prayer.

The Psychology of Faith and Prayer.

This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by Jesus eighteen centuries ago, and sustained by the highest medicel authorities. It is scientifically religious; but not theological. It is clear in thought, eloquent in style, and the profoundest problems of philosophy and medical science are solved. The work cannot fall to make a deep and lasting impression upon the religious and scientific world. The previous volumes of the author, "Mental Cure" and "Mental Medicine," have received the highest commendations from every part of the country and the civilized world. The present work is on the boundary line where a genuine Christianity and a genuine Spiritualism merge in to one. It is the result of years of thought and investigation. In the principle of Psychometry, or the Sympathetic Sense, finds its highest illustrations and applications. The last chapter contains a full exposition of the system of cure so long and so successfully practiced by the author, and should be in the hands of every one who is engaged in the art of healing, One of the market characteristics of the author is his perfect command of language, so that the profoundest leies of science and philosophy find their outward expression in his words as clearly as light shines through transparent glass. Each word is like a fresh coin from the mint, that has its exact spiritual value. This renders his style condensed without a sacrifice of perspicuity. The work will take its place at once, and in an onlinent position, in the standard literature of Spiritual Science and Philosophy, As a work worthy of this centenary year of our national history, let it be spread broadcast over the land.

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ACCORDING TO HOLY MEN OF OLD,

BY THE AUTHOR OF "Samson, a Myth-Story of the Sun."

Yol. I. We are much indebted to Prof. Max Müller, Rev. G. W. Cox, Dr. Inman, and many others, for furnishing us with the Keys to open the secret chambers of the ancient kingdom of heaven, and for supplying us with their labor-saving machinery for doing the Word as clothed upon by them of old time.

Vol. II.

l'old time. Price 50 cents, postage frae.

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This little book not only gives a large number of really original and practical receipts, (72 pp.,) but also furnishes much valuable information, in a condensed form, on a variety of subjects necessary to be known by all persons in every department of society. We cannot refrain from stating our slucere belief that there is no other work extant containing one-quarter the amount of useful information to be found in these pages, even for double the price. Price 25 cents, postage iree.

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